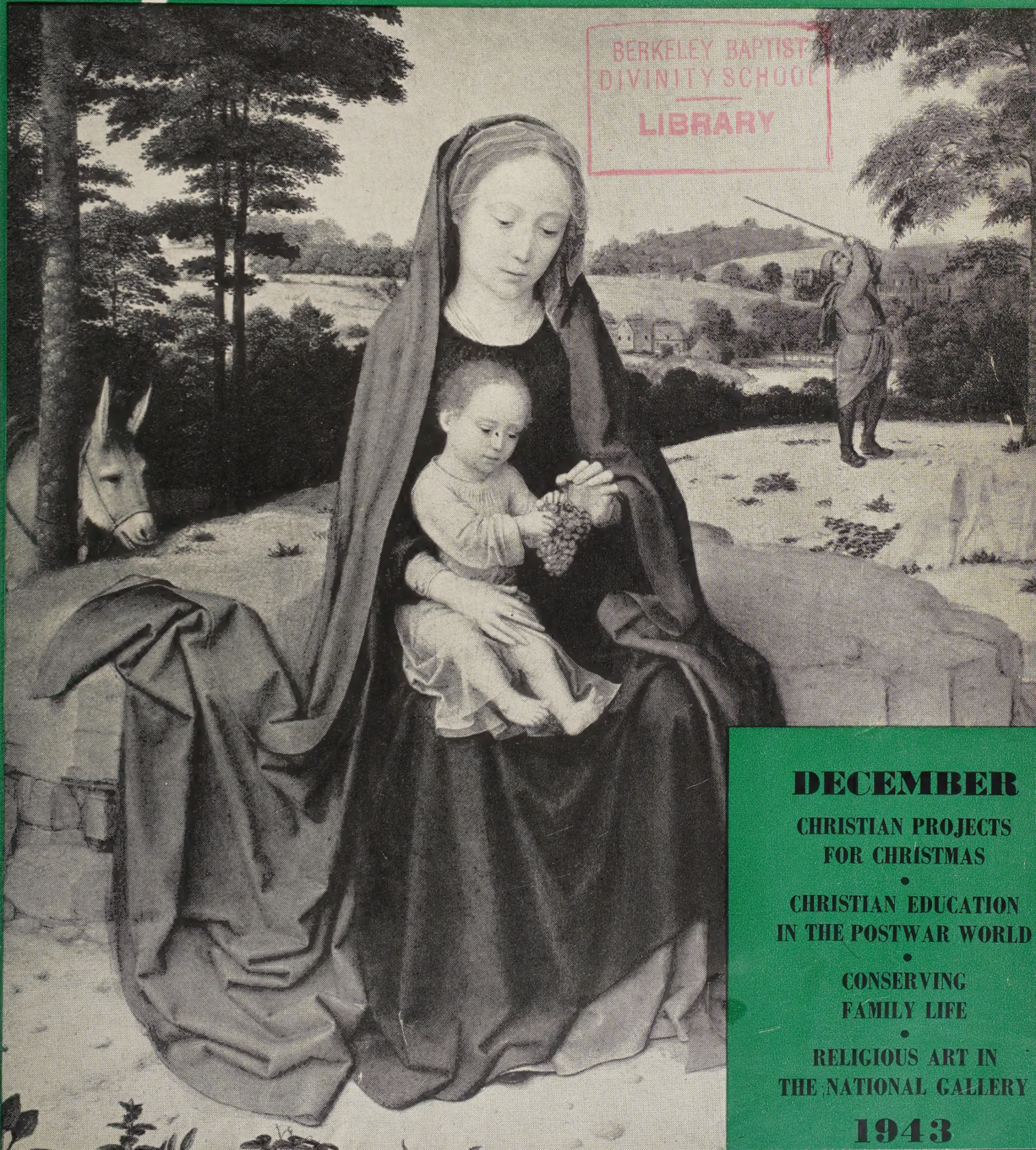


Baptist Leader



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DECEMBER

CHRISTIAN PROJECTS
FOR CHRISTMAS

•
CHRISTIAN EDUCATION
IN THE POSTWAR WORLD

•
CONSERVING
FAMILY LIFE

•
RELIGIOUS ART IN
THE NATIONAL GALLERY

1943



The Christmas Story in Art

For an interpretation of these pictures and other masterpieces of religious art, see the article, "Religious Art in the National Gallery," on pages 6 and 7 of this issue.

ALBA MADONNA, by Raphael →

National Gallery of Art
Mellon Collection



**THE ADORATION
OF THE
SHEPHERDS**

← by Giorgione

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This Month

■ **Religious Art in the National Gallery**, by Mary C. Udall, reveals some of the treasures that have been made available to the American people through the foresight and the generosity of Andrew Mellon. Teachers are urged to study the reproductions given on the covers and also with the article to find new material for use in connection with the Christmas story.

■ **Good News** was written by Rev. Charles Lyon Seasholes, pastor of the First Baptist Church, Dayton, Ohio.

■ **Christian Education in the Postwar World** comes to us as a message from James L. Kraft, a distinguished Baptist layman who is giving substantial leadership to the work of the International Council of Religious Education as vice-president and treasurer.

■ **Pilgrims of Promise** presents a Christmas message. This poem was written by Rev. Daniel Heitmeyer, pastor of the First Baptist Church of Loveland, Colo.

■ **Christian Projects for Christmas**, by Nellie Wagar, a member of the faculty in our Baptist Missionary Training School in Chicago, suggests ways of celebrating a Christmas that are both Christian and democratic.

■ **Sending Christmas Home**, by Marie Klohr, tells how church school teachers can help to promote a Christian Christmas in the homes of their boys and girls.

■ **The Long Range** perspective is important in dealing with missions and the world of the future. The author, Stuart W. Kroll, has some definite plans for youth in this future, too.

■ **Making the Lesson Interesting to Young People** is a problem that confronts practically every church school teacher. O. G. Herbrecht, who has written many articles for BAPTIST LEADER, offers some valuable suggestions.

Baptist Leader

Vol. 5 DECEMBER, 1943 No. 9

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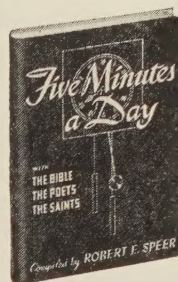
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OF INTEREST TO BAPTISTS

■ The Protestant churches of Savannah, through the ministerial union, have brought religious life to the several thousand people who have come to this community because of the shipyards and are living in housing projects near the shipbuilding centers.

After the people were settled at the shipyards, they asked the Savannah Ministerial Union to provide church school and church services. A committee of the union held its first church services in the community house, which was that day crowded to capacity. Since then, services have been held each Sunday, and church schools have been organized. The churches and the Housing Authority have co-operated to provide library services, a story hour for children, a health clinic, Red Cross sewing groups, tenants' meetings, playgrounds, Boy Scouts, Girl Scouts, Ladies' Night, parties, young people's planning board, girls' club, young people's recreation, nursery school, choir practice and prayer meetings in order to give the people a well-rounded life.

■ The Episcopal General Convention has assured its chaplains that "the church will do all in its power to restore them to the civilian ministry of the church and will continue its efforts until all men are placed in positions commensurate with their ability."

The convention also voted to take steps to provide for the immediate release from the armed forces, after the cessation of hostilities, of all prospective students of the ministry who have been "duly certified by proper ecclesiastical authority."

■ Theological seminaries in Germany and several of the occupied countries are facing a crisis and present conditions offer no solution to the problem, church circles in Geneva report. In Germany, attendance at theological seminaries is virtually impossible since party members are not permitted to study theology and students have been forced to enter the party. In Holland and France, theological seminaries are said to be deserted because so many students have been forced into employment in Germany and many others have gone into hiding.

■ Every local church in the Northern Baptist Convention has an opportunity to provide for its pastor a Christmas present that will not be considered a wartime luxury. It will bring lasting joy to him and also to his wife and children. This present is a membership in the Retiring Pension Fund of the Northern Baptist Convention.

OF INTEREST TO BAPTISTS

■ Meeting in annual session in Greensboro, N. C., the North Carolina Council of Churches voted unanimously to invite Negro denominations of the state to join the Council on an equal basis with white membership. Bishop Edwin A. Penick, Protestant Episcopal Bishop of the Diocese of North Carolina and retiring president of the Council, said he welcomed the move and pointed out that no constitutional change was necessary since from the beginning the Council has existed for the benefit of any church bodies "choosing to make use of it as a channel of counsel and joint Christian expression."

■ Creation of an interracial church, with membership open to any Christian, regardless of color, was one solution to America's race problem suggested at a conference on "The Church and Interracial Relations," which the Council of Churches in the city of Detroit sponsored recently.

Individual responsibility for the social attitudes and the tensions that exploded in the June riots was stressed and in the general discussion that closed the meeting, both white and Negro young people protested that their efforts to fellowship and worship with other racial groups were thwarted by their elders. "You will stop racial conflicts as soon as parents on both sides stop teaching hate, and start talking love," a young layman of the African Methodist Episcopal Church told the group that had assembled.

Even in the panel discussion that dealt mainly with the social and economic factors underlying racial tensions—discrimination, inadequate housing and recreational facilities, employment, health, education—the suggestion was made that basic in the solution of the race and minority problems here and elsewhere is the elimination of prejudice in the individual, and the practice of the brotherhood of man that is taught as a fundamental principle of the Christian church.

■ Questionnaires sent to two hundred ministers of all denominations to determine whether or not they believed hate should be a factor in the effective prosecution of the war drew from an "overwhelming majority" the response that "hate is ineffective as a motive" and "wrong in principle from the Christian point of view." The report was presented to the annual convention of the Massachusetts Council of Churches in Boston. The survey quoted most clergymen as saying that hate is more prevalent among civilians than among servicemen.



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OF INTEREST TO BAPTISTS

■ A plan designed to double the membership of Protestant churches in Vermont during the next five years was proposed in Rutland, Vt., by Dr. James A. Perry, district superintendent of the Methodist Church, in an address before the annual meeting of the Vermont Church Council. Under the plan, one-tenth of the present church membership would enlist in a "crusade" to enroll nonmembers in the church. According to Dr. Perry, there are approximately 100,000 Protestant church members in the state and about 150,000 nonmembers who are Protestants. The plan, he said, has been carried out successfully on a local basis.

■ Dr. Edwin A. Bell has been designated the European representative for the American Baptist Foreign Mission Society. He will represent the Society in Baptist mission projects on the continent and will keep in close touch with developments affecting the religious freedom of European Baptists. Until his appointment, Dr. Bell was director of promotion in the church's Council of Finance and Promotion.

■ Officials of the Quaker Stretcher Co., of Kenosha, Wis., have evolved a series of gospel shop meetings for their employees. The plan was drafted by Walter Block, president of the firm. Factory workers are invited to attend noonday gospel sessions conducted by local pastors. The programs are interdenominational and nonsectarian in character.

■ A call to clergymen to promote the "high values" of the religious press during October, designated as Protestant Press Month, was issued in Grand Rapids, Mich., by Dr. Bernard J. Mulder, president of the Associated Church Press which is sponsoring the observance. Dr. Mulder said that the church paper, by fostering and providing good reading material, "becomes in part responsible for the ideals, the standards, the convictions and the visions of a people."

■ A Soldiers' Apostolic Union was formed by two American missionary priests and 170 American soldiers from 29 states at the close of a five-day Catholic mission in the European theater of operations. The purpose of the Union is to foster neighborliness and understanding among servicemen wherever stationed. Each member pledges himself to concentrate upon the needs of a brother soldier, endeavoring to help him to "a better way of life."

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you read the BIBLE



National BIBLES

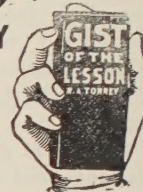


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OF INTEREST TO BAPTISTS

■ American clergymen now serving as chaplains in the armed forces will have a "tremendous mission" to perform when they come home at the end of the war, Dr. William Barrow Pugh, chairman of the General Commission on Army and Navy Chaplains, declared recently at an advanced air base in North Africa, according to an announcement from the War Department in Washington, D. C.

Addressing a group of forty United States Army chaplains, Dr. Pugh said: "The men and women in the services will represent the future of the church in America and perhaps of the world. It is a responsibility that will challenge the best in you. They are going to give you their ears when you go back home because you have been through it all with them."

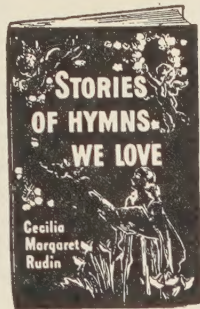
■ A series of nation-wide Christian Missions to church school teachers will be launched in the autumn of 1944 under the joint auspices of the Department of Evangelism of the Federal Council of Churches and the United Christian Education Advance of the International Council of Religious Education. The mission program, as approved in New York by the executive committee of the Federal Council, visualizes that approximately one hundred cities be visited by selected "teams" of clergymen between October 15 and November 25, 1944. The purpose of the mission series will be to promote increased church school attendance and to help achieve closer co-operation between the Department of Evangelism of the Federal Council of Churches and the International Council of Religious Education.

■ Despite "inhuman trials and difficulties," the majority of the Roman Catholics and Protestants in Germany have remained faithful to their religion the Most Rev. Johannes Mueller, German-born Roman Catholic Vicar Apostolic of Sweden, declared in Stockholm and warned against indiscriminate condemnation of the German population.

"The great majority of the German people do not acknowledge National Socialism, but are unable to resist because of the effectiveness of the Nazi Party," Bishop Mueller said. He added that relations between the church and the Nazi state have remained unchanged and the church's situation is still "very difficult."

"Except for the infringement of church privileges," the Swedish churchman pointed out, "there is no open persecution, but in innumerable ways the church's work has been interfered with, particularly in regard to youth."

December, 1943



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THE CHURCHES and church schools of the United States have a special interest in the National Gallery of Art. As the attendance at this new gallery rolls up into the millions, people throughout the country are discovering here unsuspected resources of all kinds for increasing their enjoyment of art, and for relating it to their own lives. Among those who share in the leadership of the churches, there is a growing appreciation of the unusual opportunities in this gallery to explore the wealth of the great past of Christianity.

The National Gallery of Art is rich in religious masterpieces. They cover every possible theme, including stories from the Bible, especially of the life of Christ, lives of the saints, old legends about the Madonna, and devotional works for teaching and inspiration. Paintings, sculpture, and tapestries portray the sacred ideas, in objects from various countries and many centuries. They offer a rare experience to the gallery visitor; and even for those who cannot come to Washington, there are generous selections available in monotone and color reproductions.¹

¹ The pictures chosen for illustration in this article are all available in one or more of the following forms: monotone post cards, three for five cents, or one cent apiece for quantities of 200 or more; color post cards, five cents each, or four cents each for quantities of fifty or more; 11 x 14-inch color reproductions for twenty-five cents each, or sixteen cents each for quantities of fifty or more. For free lists of the entire selection available in each form, address The Publications Fund, National Gallery of Art, Washington, D. C.

"A VIEW OF SALISBURY CATHEDRAL," JOHN CONSTABLE

Mellon Collection



Artists through the centuries have always worked closely with the church. There have been periods in history, like the Middle Ages, when they devoted themselves almost exclusively to the church's service. Even in fairly recent times, painting and sculpture have been an outstanding power in teaching the cherished stories of Christianity.

In the days when only a few people knew how to read, these works of art were like a Bible for the faithful. Not only did they adorn and grace the churches, but they displayed all the old teachings in visible richness. Through the pious imagination of their craftsmen, the congregations saw these stories come vividly to life.

Today we still treasure these ancient stories of Christ and his followers, as they are set down by the great artists of the past. As works of art, we find in them a twofold inspiration. First, they preserve for us certain half-forgotten traditions and intimate details about events which are still of great importance to us today. Second, they retain fresh and alive all the fervor of the great and thoughtful men who were their artists.

Even a small selection from the wealth of pictures in the National Gallery of Art impresses us with the wide variety to be found there. We quickly discover that the age-old story of Christ's life on earth has always been one of the chief themes of Christian artists. Why

are there so many pictures of the Madonna and the Infant Christ? Because they show Christ as human, come on earth to live among men. He became a child, like all of us, and knew the love of a human mother. This idea had a wide appeal through the ages, and it was important to many generations of Christian peoples.

Perhaps the most famous of all painters of the Madonna was the Italian artist, Raphael. It is difficult to visualize the Madonna and Child without calling to mind Raphael's paintings. In the collection of the National Gallery of Art there are three well-known examples. Raphael's *Alba Madonna* shows the sacred figures seated graciously in the midst of a flowery meadow. The boy Christ is encircled by his mother's arm, as she includes in her embrace a second child beyond. This is the infant John the Baptist, Christ's cousin. The furry skin which he wears represents the "raiment of camel's hair" mentioned in the Bible, and reminds us of his future life in the wilderness, when he would preach the coming of Christ. And indeed, it is the future which is Raphael's true subject. These faces are serious and meditative, as Christ and John contemplate the slender cross of reeds between them, a symbol of that later cross which was to come at the end of Christ's life. With all the charming informality of pose, and the soft alluring beauty of the distant landscape, there is a haunting soberness

Religious Art in the National Gallery

By MARY C. UDALL

in this picture, which draws our minds beyond, to the great mission of Christ on earth. These figures are very much a part of our own world, beautiful and human; yet over all is a mood of majestic calm, inherent in the dignified aspect of the Madonna and in the smoothly flowing arrangement of the figures, which sets them apart from, and above us. Raphael has found here a powerful expression of the stirring meaning of Christ's life among men.

This Madonna by Raphael is a devotional altarpiece, intended to arouse the nobler feelings of the congregation. It does not tell a story, but simply dis-

plays the sacred figures in an inspiring manner.

An early artist of Flanders, Jan van Eyck, turned to narration when he painted *The Annunciation*. But it is an embroidered narration, for the picture is alive with interpretive symbolical references. Here we see that a great artist could not be content just to represent a story. His treatment reflects all the thought of the largest Christian community of his day. It is an inspiration to us as we read these old meanings, so long and carefully pondered.

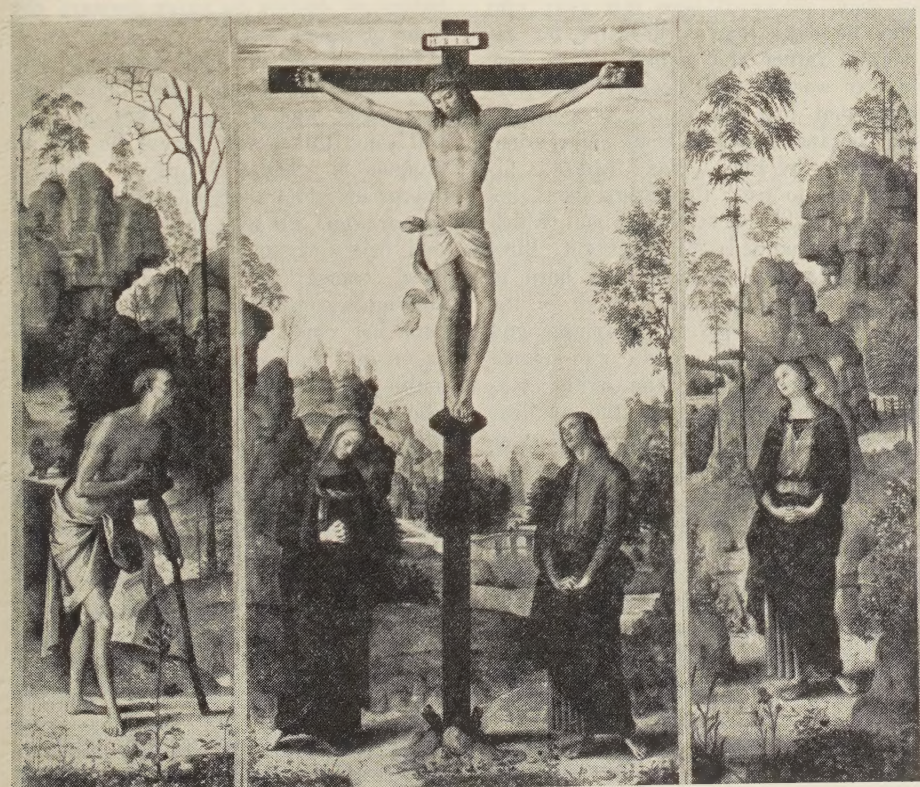
Mary is seen within a church, which is symbolic of herself as the sanctuary of the Holy Spirit. Before her is a vase of lilies, reminding us of her purity. The Angel Gabriel is magnificently attired in ecclesiastical robes, and from his mouth proceed the golden words, in Latin, "Hail thou, that art full of grace" (Luke 1: 28). Her answer is in letters arranged backwards so that they may extend toward Gabriel; she replies, "Behold the handmaid of the Lord." Through the window above, the light streams down, and the Dove of the Holy Ghost approaches Mary from heaven. Even the floor beneath is rich with meaning. The pavement tiles bear pictures of David and Goliath, of Samson in the Temple; they refer to historical moments of salvation in the Old Testament, and suggest the promise in this picture of salvation for all mankind that was to be brought by the coming of Christ.

Sometimes two or more stories appear in the same picture, as is the case with the *Adoration of the Shepherds* by Giorgione of Venice. In the foreground are the Holy Family, Mary and Joseph and the Infant Jesus, while before them two shepherds approach reverently. A bit of woven wicker suggests the manger, and an ox and an ass peer out from the

(Please turn to page 15)

"THE CRUCIFIXION," PERUGINO

Mellon Collection





Good News

A Christmas Reverie
By CHARLES LYON SEASHOLES

IN THE DAYS when a courier was literally a runner as a news bringer, these words had peculiar significance: "How beautiful upon the mountains are the feet of him that bringeth good tidings!" With all our changes of news carrying, nothing can quite take away the peculiar joy of good tidings. Such tidings might come after a decisive battle, as when a runner ran the distance of more than twenty-six miles from Marathon to Athens with the news of victory. The Christmas announcement by an angel courier was one of good news: "Behold, I bring you good tidings of great joy which shall be to all people."

There is an intriguing observation made by the Australian, F. H. Boreham,¹ in his comments on the events of 1809: "A century ago men were following, with bated breath, the march of Napoleon, and waiting with feverish impatience for the latest news of the wars. And all the while in their own homes, babies were being born. . . . Let us look at some of those babies. Why, in one year, lying midway between Trafalgar and Waterloo (the year the battle of Wagram was fought) there stole into the world a host of heroes! During that one year, 1809, Mr. Gladstone was born at Liverpool; Alfred Tennyson was born at the Somersby rectory; and Oliver

¹ From *Mountains in the Mist*, Abingdon-Cokesbury Press.

Wendell Holmes made his first appearance in Massachusetts. On the very selfsame day of that selfsame year Charles Darwin made his debut at Shrewsbury, and Abraham Lincoln drew his first breath in old Kentucky. Music was enriched by the advent of Frederic Chopin at Warsaw, and of Felix Mendelssohn at Hamburg. Within the same year, too, Samuel Morley was born at Homerton, Edward Kemble in London. But nobody thought of babies! Everybody was thinking of battles! Yet, viewing that age in the true perspective which the distance of a hundred years enables us to command, we may well ask ourselves which of the battles mattered more than the babies of 1809? . . . When a wrong wants righting, or a work wants doing, or a truth wants preaching, or a continent wants opening, God sends a baby into the world to do it. . . . That is why, long, long ago, a babe was born in Bethlehem."

Good news on Christmas Day in 1943 might come from decisive battles, for such is the world we live in. How good would be the tidings that the end of the war was in sight! How good would be the assurance that we would not have to endure another war! That assurance may well depend on babies rather than battles—and on what the world decides about the baby of that first Christmas. Indeed, history may mark this year's significance in terms of someone or someones born, and perhaps likewise in unexpected places and under unpredictable circumstances.

One was born on the first Christmas of a subject people, under the rule of others in their own homeland. Who knows but that someone may be born in some subjected land this year who may be more than a liberator for his people, rather the founder of a new kind of world for all peoples? One was born that first Christmas to a family that became refugees from persecution.

A story by Ben J. Lax,² which is fiction truer to truth than truth itself, begins with this news item about which an editor snapped: "Unimportant. Bury it." "PRAGUE—A baby was born to one of the refugees in a ditch in the no-man's land between Germany and Czechoslovakia. The child was named Niemand (nobody)." The writer goes behind this news item to the incident along the refugee road where the older women form a protecting screen around the mother in travail. She had dreaded to bring the new life into the world, and when it came, "in the circle of men one of the youth who had just returned empty-handed from his search for food among the gleaned scrubs and brush flung out a bitter oath. 'Why couldn't it be born dead! Another mouth to feed—!' An old man stretched out a bramble-torn arm, patted the boy's shoulder. 'Peace, my son. It is God's will.'

² From *Opinion*, November, 1939.

'But why—why? What can life mean to such a *Niemand*, a nobody?' A pair of old, wise lips curved upward, whispered gently, 'Who can say but that this nobody risen from the dust like the other babe, may be man's destiny?'"

One was born in a stable that first Christmas morn. Such an one today might be born to an evacuee. "A horse-stall reminder of the first Christmas" was the striking title of an editorial paragraph in *Missions*. Some of the temporary assembly camps for the evacuated Japanese-Americans were stalls in former race tracks. The Japanese accepted the situation gracefully, and a Christian Japanese transcended good humor and good sportsmanship by commenting: "On the wall of my stall hangs a picture of Mary and the Christ child. He was born in a stall, so I guess he must feel at home here. It makes us feel so much better." While the horse-stall life was only temporary, yet children were born to the Japanese-Americans, and who knows but that babies of destiny may be among them? Leaders for the nonmilitaristic Japan of the future may come from Japanese-Americans in this country who go back there.

A stable in Palestine was usually not a stall but a natural cave. A Chinese artist has painted *Nativity in a Cave*. As a boy in a mission school, he had always grieved that Christ was never shown with Chinese children. This painting is thoroughly Chinese—even the Baby Jesus is a Chinese baby. Not only is this legitimate for art, for nativity scenes have always shown the artist's own people, but in very truth some babies born in Chinese caves and kept alive by sacrificial compassion may be babies of destiny to carry forward the hope of a new world.

But, you say, the good news that first Christmas was unique, and the Christmas baby was unique. That is true. But some things can always be said of uniqueness. There is never anything unique for which there has not been some preparation. So with the uniqueness of that first Christmas. Then "fulness of time" comes. It has been said that nothing is so powerful as an idea whose hour has come. Nothing so wonderful as an invention whose day has dawned, nothing so wonderful as a revelation whose time in history has arrived. Moreover, while uniqueness is not to be repeated, it is to be multiply reproduced. The uniqueness of the airplane invention and flight of 1903 will not be repeated, but there is multiple reproduction because of that uniqueness. There will not be another Christ nor another first Christmas Day, but there must be multiple reproduction as Christ is reborn in our hearts in the recurring miracle of Christmas.

We have the confidence that throughout the world this Christmas that miracle will happen. A. T. Steele, sending a dis-

Pilgrims of the Promise



A CHRISTMAS POEM BY DANIEL HEITMEYER

A GAIN the bells of Christmas weave a web of melody
From the woof of things remembered, and the warp of things to be,
Childhood's tinsel make-believe, and prophets' ecstasy—
 Shake the belfries, bells, exultant leap and swing,
 Wake the hills to gladness with the song you sing—
Through the murky night of terror that is war,
Pilgrims of the Promise follow still the star.

There's a pain of hope and longing in the hearts of men,
A waiting for the morning, though they know not how or when—
When events fulfil the judgment, they shall see it then—
 They shall scoff who scoffed when Christ was crucified;
 They shall fear who feared when saints and martyrs died—
Through the nights of weeping, watching unto prayer,
Pilgrims of the Promise fear not nor despair.

Though all men's hearts be heavy with a sense of present ill,
And cynic guns make mockery of mercy and good will,
The Pilgrims of the Promise, they behold the vision still—
 There's a waiting in the homes of Bethlehem,
 Children weeping, and the Lord God heareth them—
The Children of the Promise, they have traveled far,
Past the wrecks of empires, through the lonely way,
Past the ultimate denial that is war—
And the Star that led them leads toward the Day.

patch from Moscow December 24, 1941, said that Hitler would not spend Christmas in Moscow as his timetable called for; and we may add, nor will he ever. But the real question is, will Christ be born this Christmas in Moscow and in Berlin?

Christmas is not even the same day in Russia as it is for us, and there have been those in that country who would ignore the rights for any Christmas whatever. What change in attitude toward Christianity has come we cannot be sure, but we have the confidence that, even if inarticulate, the Christ will be born in human hearts in Russia on Christmas.

Will he be born in Berlin this Christmas? Mr. Steele says he found some letters in the debris left by retreating Germans at Christmas time, and that they made good reading for Christmas eve "because they remind you of something you are prone to forget in the

heat of war—that enemy soldiers are not beasts nor monsters but human beings who have been hypnotized into blind allegiance to the mad idea of a half-mad leader. Scarcely any of these letters mentioned politics and only one of them closed with the salutation 'Heil Hitler.' Mostly they spoke of family matters, loneliness for familiar haunts and hopes for early reunion. In all the letters I examined—mostly written by mothers, wives, and sweethearts—I found no words of bitterness against the Russians." The official regime in Germany has been determined to kill out the Christian element in Christmas, but a nation that for four hundred years has had Luther's Cradle Hymn and has given the world "Stille Nacht," will not lose its recurring Christmas.

Will Christ be born in us this Christmas time? "Though Christ a thousand times in Bethlehem be born, if he's not

born in thee, thy soul is still forlorn." Phillips Brooks gave us not fancy but abiding spiritual truth when he wrote: "O holy Child of Bethlehem, descend to us, we pray; cast out our sin and enter in, be born in us today."

One will say to another: "What are you going to do for Christmas this year?" We shall be busy doing this or that for Christmas. But the real question to ask is: "What will you let Christmas do for you this year?" While God's grace works in our hearts at any time, yet Christmas brings something of its own each year. It is not something of the stress and striving of the Christian life but rather of the quality that Shakespeare ascribed to mercy—it is not strained, it falleth like the gentle rain from heaven upon the earth beneath, or, if you will, like the gentle snow, making a white Christmas in our hearts.

Margaret Applegarth in *Missions* reconstructed the mind and mood of Mary "As she pondered these things in her heart," and then shifts the meditation to her own Christmas Day: "Pondering, womanlike, it occurs to me at long last that instead of keeping Christmas this year, why not let Christmas keep me? For Christmas is not just a moment for remembering a little child. It is a movement for following a magnificent man. It is not a holiday, when nobody works. It is a holy day when the spiritually unemployed can begin work on this man's neglected business. It is not a day for a shopkeeper's gain but for a pewholder's gift. And this gift is not to be wrapped in gay ribbons. It is to be incarnated once more in a human body: the body of a shepherd, good enough to give his life for lost sheep; the body of a wise man, wise enough to lose his life in telling somebody else what he has discovered in Bethlehem; the body of a refugee who sees that we all are homeless and restless until we rest in him."

Behold, I bring you good news, for in you may be born this day, in your own city, a Saviour, which is Christ, the Lord, if there is room in your heart for him.





VISITING LEADER CONFERS WITH THE ENLARGEMENT COMMITTEE OF A LOCAL CHURCH

THE OL' ARK'S a moverin', a moverin', a moverin'—the leaders of the Church School Enlargement Program were whispering hopefully last March in Philadelphia. It was so terribly important that the program move! And it did, producing 5,000 prospects that Philadelphia's churches only vaguely knew had moved in on the adjoining street, around the corner, or halfway up the next block.

And then, on to Rochester, N. Y.! There was no need for anyone to hold his breath this time! The Church School Enlargement Program was now a going concern, starting on the first lap of a victorious sweep over the country. It wasn't as though they had given the program an initial push back in Philadelphia that would last only so long and then expend itself. The thing is getting bigger as it goes! It is gaining momentum all the time, training new leaders at each stop, equipping them to return to their respective areas and organize other Enlargement Programs there.

Philadelphia was the proving ground. And Rochester was a good choice for the first use of the program in its perfected, "for-sale-to-the-public" form. You might say that if a toothbrush or a fountain pen or a breakfast cereal—or an Enlargement Program—sells in Rochester, it will sell anywhere. Rochester is that sort of a guinea-pig city. The fact is, when there's a knock at a Rochester door it's more likely to be someone making a survey than a neighbor dropping in for a visit. For half a century the city has been a favorite spot for all kinds of surveys because it is cut from the pattern commercial men believe to be the most typical of all America. New York theaters used to try out their new plays on Rochester before they were shifted to Broadway. Film companies have Rochester premières to get a test of audience reaction. The government selected Rochester as the first city in which to try the food-stamp plan of disposing of surplus commodities to the



VISITING LEADERS IN THE PLANNING CONFERENCE

needy. Rochester people have accepted their destiny as survey participants very calmly, perhaps not wanting to become too dictatorial in administering the tremendous power wrapped up in "As goes Rochester, so goes the nation!"

It's a town where more than fifty per cent of the homes are owned by the people who live in them. A city of precision and finishing industries for more than a century, it has attracted skilled workers who wanted to settle down, build homes, rear families. In other words, Rochester is probably a good deal like your home town.

The Church School Enlargement Program moved into Rochester on the very heels of Labor Day. The pastors and church workers who were to take part had some very optimistic ideas of what was going to happen. Conservative on-lookers who had long ago tossed away their rose-colored glasses might have accused the workers of wishful thinking. But when the results began to come in, district by district, many a pent-up doubt turned into a hearty all-out grin. The census uncovered more live prospects than the present total enrollment of the church schools of all the participating churches! Where is that teacher or church school superintendent who said, "There are just not enough people in our community to fill the

The VICTORY

BY THE WITNESS OF

empty seats in Sunday school"? In fact, twice it has been established that there are always "enough people."

Co-operation Wins

Twenty-five Baptist churches of Rochester and Monroe County engaged in the Enlargement Program under the guidance of twenty-one visiting leaders. The visiting leaders were busy pastors who were leaving their own churches at an important season in order to help, and state directors of Christian Education, who, in some cases, traveled hundreds of miles to take part. Leaders from The American Baptist Publication Society included Dr. Luther Wesley Smith, Mr. Richard Hoiland, Miss Myrtle Love, and Rev. Frank E. Johnston. Shields Hardin came up from Olean, N. Y., to get in on this new result-producing campaign. From Marietta, Ohio, came W. T. Packer, and Charles Weed from Cleveland. All the way from Michigan, Joseph Nelson brought his energy, and, incidentally, his notebook so that he could start things moving when he got back to the Wolverine State. W. F. Huxford, the Michigan state director was there, too. West Virginia sent Ernest Honts, who, by the way, was in on the Philadelphia "experiment." E. C. Dunbar, Lee Shane, and J. F. Peak brought their New Jersey

OF ROCHESTER

TWO CITIES IS THE THING ESTABLISHED

By RALFORD SCOTT



CANVASSERS RECEIVE THEIR ASSIGNMENTS



ON THEIR WAY TO TAKE THE CENSUS

"know-how" with them. Earl Jackson and C. D. Tripp came with broad New England vowels and a wholesome curiosity about the program.

Pastors Joseph Hanson of Johnstown, Pa., L. W. Crippen, Hale Thornberry, and L. B. Wadsworth of New York State wanted to see if there was anything to this Enlargement Program they had been hearing about. From far and near they came, each visiting leader a potential teacher of other workers in his home church who could take the story to yet other workers who could later carry the splendid work on and on. Well, it's in a way like the label on a cocoa box that used to show another box which showed another box and so

on until the thing disappeared. And not exactly like that, either. The Enlargement Program keeps getting *bigger* and *bigger*! For instance, Francis Trimmer and Horatio Hill of New York, Dave Witte of Wisconsin, and Howard Haworth of Kansas brought their skill as state Christian Education directors and took away with them a larger skill.

Success Requires Preparation

The Enlargement Program in the local church involves a period of intensive preparation preceding the coming of the visiting leader. During this period every effort must be bent toward laying the ground work and getting ready to make the best possible use of the leader's skill when he arrives. During the ten-day period which the leader spends with the church, a number of things happen. Most spectacular of them is the census which is conducted on Sunday afternoon. Perhaps of greater and more permanent significance is the service which the leader gives as he instructs the church workers in a correct evaluation of the curriculum, program, and use of physical equipment in the church. Of primary importance is the setting up of the follow-up committee. The census may have revealed an amazing number of prospects and the recommendations of the leader may have been just what were needed, but both will prove valueless if there is not an able and energetic follow-up.

Up to this point, the program has been a novel experience, made glamorous by much publicity, fired with the enthusiasm of all the visiting leaders. A large group of churches have been working together, doing the same thing at the same time. The spirit is contagious—until the leaders go home. Then the party is over. The fire's out. The excitement has died down.

But the biggest part of the job is still to be done! It is a different sort of work from that of the ten days before. This is a job that each church will be doing alone. No headlines now.

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CANVASSERS DISCUSS THEIR RESULTS

Signs of the Times...

THE STORY OF A CHURCH
THAT WAS NOT AFRAID
TO WALK ON ITS GRASS
OR ITS TRADITIONS

By KENNETH L. WILSON



IT TAKES MORE than fast talking to get you through the gates of a defense plant. And they say a man is taking his life in his own two hands if he drives up to the front door of the White House—even though he's a special envoy from Shangri-la.

But the defense plant guards and the White House doormen could learn a thing or two from some of our suburban church custodians.

They have a special pride, these custodians—the church lawn. With **KEEP OFF THE GRASS** signs sprinkled around as plentifully as dandelion blossoms, you have only to step unthinkingly off the concrete path to draw the angry stares of the custodian. And it has been said that at more than one church you need only gaze at the expanse of inviting green grass and sigh longingly to hear one of them demanding to see your citizenship papers and maybe your birth certificate. Oh, those custodians are the very terrors!

That's the way it used to be at First Baptist Church in Collingswood, New Jersey. An L-shaped lawn bordered the church on the side and back, and the members watched over it as tenderly as they would have a day-old puppy. The First Baptist lawn took on special significance when the few vacant lots there were in the neighborhood sprouted victory gardens. The lawn became a symbol of untouched peace in the midst of reminders of war. When other people were feverishly prodding their victory gardens, it was somehow comforting to have a beautiful, plain, everyday lawn around.

It was about that time a few facts

came to light which changed everything. A generation of war-thrilled teensters had come along. You couldn't blame them for getting their values mixed up—not when the whole world was making the same mistake. The parents of many of them were too busy building ships, making bullets, assembling planes and doing Red Cross work to do much looking out for their homes.

Churches suddenly were shocked from front pews to back. Some of their boys were being picked up for petty thievery in dime stores. The boys didn't care about money; they wanted excitement, thrills, the feeling of being hunted and the exhilaration of escaping the hunter.

First Baptist of Collingswood decided then and there that it was going to go all-out for youth. The people took a last fond look at their lawn, and then got out their shovels. "We have a nice lawn," they agreed, and then they added something else that a goodly number of other churches would not completely understand—"but we're more interested in our boys and girls than in our grass."

They put up equipment for volley ball, table tennis, and tether ball. One of the church men fitted together odds and ends of pipe into a trapeze maze for Commando workouts. How about the response? Lee V. Shane, minister, says, "They go at that tether ball for hours at a time. Almost every day I see young people out there I have never seen before; they come from all over."

The grass? It's getting a little worn in spots. The lawn isn't what it used to be. But the boys! Juvenile delinquency is a spectre that has vanished from Maple at Frazer. First Baptist of Col-

lingswood knows how to give up non-essentials. It knows how to spend silver to buy gold.

Out front on their bulletin board, the whole story of the church is wrapped up in one statement: "A Vital Gospel Service," and they have managed even to underline the "Vital." The people in the community have sensed it, too. I read a letter sent to the church—only one of many such letters, they say—"We are enclosing a check for \$10. Gail thinks there is no place like the First Baptist Church." What's so unusual about that? This: the letter came from people who were not members.

The preacher laughingly tells a story which may have a great deal wrapped up in it. At Weekday Bible School—held in the Presbyterian church because of ample facilities there—a speaker was trying to put across a point to the boys and girls. "Do you get salvation at the Methodist church?" he asked. "No!" came back a chorus of replies. "Do you get salvation at the Presbyterian church?" His audience fairly shouted, "No!" "Do you get salvation at the Baptist church?" he went on. The answer came almost as one powerful voice, "Yes!"

If you were to slip into a seat at Collingswood some Sunday morning, you probably wouldn't see much that you considered spectacular. First Church is a good church, a growing, *vital* church because of a large number of little things. But there are some big things, too. Back in 1940, just before Mr. Shane was called to the church, they set up a fifteen-point program for three years of progress. In that time they

wanted a new educational building, debt free. They wanted a children's chorus, family devotions in every Baptist home, a men's council, every member reading the Bible through by 1944, \$2,500 for missions. But when they set their sights for that missions quota, they hadn't reckoned with their new preacher who was to come the following spring. Shane was a most winning preacher when it came to missions! They had their \$2,500 by the end of the first year of the campaign! In 1942, they gave close to \$4,000 to missions through the Unified Budget.

They haven't done so badly on that educational building goal, either. Right now, there's \$16,000 socked away to wait the dawn of peace. The church school building will go either in back—where Teen Town Playground is now, or alongside the church—perhaps taking in two lots. The latter would mean moving out the preacher's family from the parsonage and a congregation of kittens from under the parsonage back porch. The money came through pledges of \$36 shares by members, paid at the rate of \$1.00 a month. A huge visitation committee under the leadership of ten captains, plus a forty-six member finance committee put over the Expansion Campaign. Mr. Shane gives these workers the credit for holding the church together during the August to March period when it was without a pastor. Their effort, together with the inspiration of the air-raid warden system, has set the preacher to thinking about plans for spiritual block wardens next year, on the alert for new residents, available for the distribution of literature, and so on.

You would be interested in the Junior—whoops! It is *not* the Junior Chorus. Mrs. Shane is the guiding light of this group, and it is called the Cardinal Choir, thank you. There's very good reasoning back of that name. "If we called it the Junior Chorus," Mrs. Shane explained, "then the girls would be conscious of age distinctions. This way, no teen-age girl feels too young or too old to belong." And it sounds as if she really has something there.

The Cardinal Choir has to take its job seriously, but perhaps that is why it gets an enthusiastic response from young people. It is limited to girls, and they memorize all the pieces they sing. A rehearsal is held each Wednesday afternoon after Weekday Bible School; the twenty-five members of the choir sing each Sunday and give a recital around Christmas. "The girls have learned to know good music," Mrs. Shane says proudly, "and the choir has deepened their Christian life. They feel now that they are making a contribution to the church."

The number of junior youngsters attending church doubled as the choir grew. Then tripled. Mr. Shane does not

attempt a junior church. And why should he? The juniors already feel they are a big chunk of adult church—having the time of their lives at the responsibility, too.

All the young people—those in the Cardinal Choir and those out—are especially excited about Sunday school and church since the public-address system was installed. The older folks, too, think it is quite the thing, those who regard it purely as an appealing slice of mechanical ingenuity, and those who don't quite understand how it works but only know that it makes worship so much more unencumbered and reverent.

It was really Superintendent Lofft's idea. He knew that many of the modern public schools have speaking systems by which the principal may address all the classrooms in the building. If it was a good thing for the public schools, why wouldn't it be a good thing for the church school? One of the baptistery dressing rooms was remodeled—there is still ample room in the other dressing room for baptismal preparations—and Mr. Lofft moved in with his yardstick and notebook and then later with the public-address system which he himself had built from the ground wire up. Here's the way it works:

At the time for the opening exercises of the church school, Mr. Lofft is seated at the control desk of the system. Perhaps he puts on an organ record or other music in keeping with the season first, and then has someone with a good voice read the Scripture lesson. Announcements are given, the speaking units in each department assembly room carrying the exercises to all groups. Then each class is on its own. Closing exercises and announcements are conducted on the same plan.

But you wonder, suppose one department isn't finished yet, is not ready for the closing exercises, and the loud speaker begins blatting away. Aha, Mr. Lofft beat you to the draw on that one! He fixed up an intercommunication set, something like those used in restaurants to transmit orders to the kitchen. With this gadget, he can *listen in* on the various departments to determine how far their exercises have progressed. The gadget for the adult department—which meets in the church auditorium—is located on the organ. During the church worship period, Mr. Lofft can communicate with the organist, no one in the auditorium the wiser. The system has also worked out beautifully for evening and special services. For instance, it creates a striking impression at the beginning of the evening service to hear the organ playing softly, a clear voice reading the fifty-third chapter of Isaiah—and no reader in sight. The young people who take part in this work are getting radio training without actual broadcasting.

The young people of the church are not forgotten when they are called to the colors, either. The ministry of this church, concerned about a vital gospel, does not end with a benedictory send-off. Each serviceman receives *The Secret Place* and the church calendars once a month. A mimeographed letter goes occasionally to each of the 107 in the Services from the minister, and each month boxes of candy or cookies are sent to a group of, say, twenty. That way, each man is remembered perhaps two or three times a year with a gift. In the vestibule of the church is posted the photograph and name of one of the servicemen, changed weekly, and below the picture is an offering box for donations to the servicemen's fund. You see, this idea of a vital gospel means you must go where people are, in person, by letter, prayers—or even by a box of cookies.

This business of going out where people are was the philosophy back of the Main Street project, although in this case Main Street was Haddon Avenue. It was Lee Shane's idea, but he characteristically shared it with the other churches in town and made it a co-operative affair. None of the churches of Collingswood are in the heart of the business section—which is perhaps a good thing for the churches, but it is a bad thing for the shoppers who come downtown to do their buying with nothing to remind them that there are churches on Saturday as well as Sunday.

"The church should go to Main Street," declared Mr. Shane. So they found a vacant storeroom and fixed up the windows with displays. Just before Mother's Day, for instance, in one of the windows there was a table with an

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REV. AND MRS. LEE SHANE STUDY THE NEW ACHIEVEMENT PLAN. BELOW: THE "RADIO ROOM" IS SUPERINTENDENT LOFFT'S WORK



Christian Education in the Postwar World

A DISTINGUISHED BAPTIST LAYMAN WRITES OF THINGS THAT
MUST BE OF PRIMARY CONCERN IN OUR MINDS AND HEARTS

By JAMES L. KRAFT

*Acting President of the
International Council of Religious Education*



THOUGHTFUL Americans today are giving much time and study to the subject: What are we, as a nation, fighting for? Press and radio, a flood of books, pamphlets and magazine articles are attempting to articulate for us what we mean when we say we are fighting for "the American way of life." Freedom of speech, freedom to worship as we will, freedom from want and fear—certainly we are fighting for these, and for human rights everywhere.

We do not all define our American ideals by these precious terms; for to each man fighting in battle and to each civilian engaged in the same battle at home, those ideals are personalized, expressed in terms of individual thought and experience. Each of us expresses in his own way a part of what we call the democratic ideal—an ideal larger than any single individual's concept of it.

We do well to study prayerfully our national aims in this present war and our national goals for the peace to follow it. For if we cannot arrive at a clear understanding of our objectives, we shall not have the strength, the courage, or the direction to win the peace. Winning that peace must be the primary concern of our hearts and minds.

Too many Americans are willing and anxious to believe that once we have defeated our enemies in battle, we will have won the four freedoms for all time, and that then these treasures, like precious jewels, can be locked up in a safe. These Americans do not stop to realize that freedom—like conscience, like right doing, like good will—is not an ornament to be worn or put aside. Instead, it is a living child to be nourished, fostered, helped to grow.

The end of this war will only mark the beginning of our truly great battle—the fight to bring ideals of peace and liberty into living reality wherever men live together. This is a fight worthy of our mettle; it will require the utmost of our spiritual resources as a Christian nation.

It is perhaps natural in such a period of stress and sacrifice as this for men and women to look longingly toward a future full of material blessings. On every side we read glowing descriptions of the ways in which our material lives shall be better after the war is over.

New kinds of houses and more of them, miraculous equipment which staggers the imagination, new products, new ways of making life easier for all the world! Wonderful as these may be, they are only tools—utterly without avail unless spiritual and moral force directs their use. If a high individual and social conscience directs their use, they can help to make this a better world. If greed and selfishness dictate their use, they can destroy the very structure they might have helped to build. Tools are good or bad only according to their use. If this world is to achieve the kind of peace where all men shall have opportunity for abundant life—for that freedom and dignity of person without which life becomes slavery—America, as one of the leaders among Christian nations, must be prepared spiritually and morally to be a true leader.

The American Christian's Faith

As an American citizen, I am vitally interested in the postwar world because I feel that in the future lies our great opportunity to demonstrate that all we believe in as a nation is workable, practical, useful in terms of helping to achieve peace among all men. Unless the fundamental principles of democracy, founded upon Christian faith, can have a chance to make their way to the whole world, then we ourselves cannot long enjoy their full expression. The world is now at our door. What will we do to show, by our lives and purposes, the strength of our faith?

As a Christian, I am interested in the democratic ideal, not as a political philosophy, but as a social expression of the direct teaching of Christ. Without a profound knowledge of him, of his championship of the dignity of the individual, of equality among men, men could never have conceived the vision of democracy. How well they can make democracy work depends solely upon their faithfulness to the cause of Christ. With him, democracy, the highest political concept which man has ever held, can be a working formula for a world in which men can live as brothers. Without him, its basic structure is destroyed and its hopes for success no greater than those of any other selfish, man-made formula for social relations.

For these reasons, all Christians must

concern themselves deeply with religious education in the postwar world. First, we entered this war as a Christian nation and as such have been expressing our aims and purposes to the world. In the peacetime we shall have to prove our right to speak as a Christian nation. If we are to do so, those large groups of our people who are now completely untaught in the Christian faith must receive religious training in vastly larger numbers than ever before.

The need to extend Christian education and training in Christian living has always been great. This war itself is one of the proofs of how great the need has been. If the war is to be followed by a true peace, by respect between men and nations, religious education to reach all people everywhere must be our goal.

Salvation now, as always, comes not to nations as a whole in a great, overwhelming tide of goodness and right living—but to individuals, the men and women, boys and girls who make up that nation. The formula for successful living, whether it be among individuals or nations, is new or strange or undiscoverable formula. It is the simple one of the way and the example of Christ.

Christian Education for the Individual

Christian education for the postwar world must concentrate on reaching individuals—millions more of them than have ever been touched heretofore. Religious training must be aimed at producing Christian leadership, Christian men and women in numbers great and powerful enough to demonstrate through their lives and practices what a Christian nation believes.

First and foremost, expanded and intensified Christian education for the postwar world must be given to the young people of this country. For it is in the hands of our boys and girls that the whole future of this country rests. Religious education must show them simply and directly the differences between right and wrong, the ways of doing right and avoiding the wrong. It must teach them that all liberty rests upon self-discipline, upon recognition of the equality of men without respect to race, creed, or color. It must teach them that adherence to the golden rule is the only key to success among individuals and nations. Only to those who

believe and are trained in Christian principles is the "brotherhood of man" more than an idle phrase. For Christ alone pointed the way in which men could live as brothers.

Postwar education, I believe, must redouble its efforts to teach the value and dignity of human life, of individual, human souls. The young people who now see a world bathed in tears and blood need more than just this dreadful picture of carnage to show them how to build a better world. Hating war is not enough; the true love of peace, the keeping of peace, calls upon every spiritual and moral force which can be brought to bear. Our young people must have chart and compass to steer by—a thorough grounding in the Christian faith, whereby they may learn to live together in peace and mutual respect.

If Christian education for a postwar world be sound it will not only show young men and women how they may live successfully within their communities, their states and their nation. It will also give them a broader, more mature understanding of men everywhere. In her leadership of the future, America must have this sense of the community of nations. Our young men will come home from battle having seen and learned much of the spiritual need of the world. If our religious program is adequate it will be preparing the people of this nation to go out to meet that need.

Education for Present Living

When we speak of Christian education we mean education for living—not a course of study in doctrine alone. Men and women truly educated in Christian living are not Christians on Sunday and heretics in behavior the rest of the week. If it is to be adequate for our nation's and the world's need, we must educate our young people to be Christian businessmen, Christian statesmen, Christian legislators.

Christian education for the world which is to come must show all Americans that building a Christian life in the home community and building it around the world are all a part of the same task and inseparable from one another.

Here in this country there are some 250 denominations or sects all subscribing to the Christian faith. If we are to show ourselves a truly Christian nation among nations, no differences among these many sects must divide us. We must be first of all Christian, one in Christ, bound together by his spirit. There are many more non-Christians in the world than there are even nominal Christians. If we are to show the world the way of Christ, we must all use our full powers to that end. We must extend the benefits of sound Christian education to the limits of our resources.

The great opportunity which a Chris-

tian has in the postwar world demands that its millions of people receive a Christian education that is thorough, sound, transforming. Every Christian, now seeking an answer to the question, "What more can I do to help make a lasting peace for this nation and the world?" has the answer at hand. He can rededicate himself to the great teaching task of the church—and to support as never before every agency of religious education in his community, state and nation.

The Apostle Paul, writing long ago to the Galatians at a time when they were troubled as to how they might achieve the grace of God, used words which might well express the aim of Christian education today in this nation which loves liberty above life itself: "Ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself."

Religious Art in the National Gallery

(Continued from page 7)

shadows behind. The great dark cavern reflects an ancient tradition that the Nativity took place in a cave; and Giorgione has combined it with the more familiar story of the manger, as countless artists had done before him.

Just behind the figure of the standing shepherd we make out two more tiny figures in the distance, under a lofty tree. These are part of another event, the previous Annunciation to the Shepherds; for they look up toward an angel who appears high in the treetops, in the upper left-hand corner of the painting.

Beyond, a beautiful landscape stretches off into the distance, with mountains and a castle by a lake. This is a view of northern Italy, near Venice, for Giorgione imagined the scene as taking place in his own familiar surroundings. His interpretation of the Nativity of Christ is a very personal one, filled with graciousness and tender feeling.

Often there is an appealingly human touch of imagination in these old religious paintings. The later Flemish artist, Gerard David, made an intimate scene of the story of the *Rest on the Flight into Egypt*. The young mother, Mary, sits on a moss-covered rock beside the road, holding on her knees the gentle Infant Christ. He reaches with child-like pleasure for the grapes, a sober symbol of the wine of the Last Supper. At the left, the donkey refreshes himself with grass, his ears bent forward, his gaze directed toward the Holy Child. On the hill beyond, Joseph knocks down nuts from a tree to feed his family. (This picture is reproduced on the cover of this issue of BAPTIST LEADER.)

As Giorgione thought of the Nativity taking place in Italy, so David laid this scene in the gently rolling hills of Flanders, and we see a lake and some farmhouses with their sharply peaked roofs, clustered in a hollow in the distance. Even in the foreground, at the very bottom of the picture, are carefully painted plants of various sorts, for the artist has spared no detail to make of his painting a loving tribute to the Holy Family on their journey.

Strangely enough we find that most of the artists of the past have chosen to show either the childhood of Christ, or his passion and death. By such a choice they could emphasize either his humanity or his all-important sacrifice and atonement for the sins of the world. The final events of Christ's life assumed the greatest importance in art, for they dealt with the basic meaning of Christianity.

Perugino's *Crucifixion* is a profoundly dignified interpretation of this stirring event. A deep calm pervades the scene. The figure of Christ on the cross is raised prominently against the sky, his head bowed gently beneath its crown of thorns. At the foot of the cross stand Mary, his sorrowing mother, and John the beloved disciple, as recorded in the Scriptures. In the wings at the sides stand other figures in attendance. Mary Magdalene appears on the right, identified by her jar of ointment, which rests on a rock near her feet. On the left is Saint Jerome, who lived four centuries after Christ. He leans forward almost penitently, shown here as he was at one period in his life, a hermit in the desert.

Behind these five figures Perugino has stretched a landscape like a tapestry, which seems almost embroidered with leaves and plants. In the distance are many details of everyday life—a gate standing open, people fishing from a bridge, a man driving an animal toward the city gate, a ship sailing out of a harbor. By these clear suggestions of a world going on about its business, Perugino has subdued all the immediate sensationalism which might have been aroused by this event. His interpretation is not so much of the single event of the Crucifixion itself, but of the majestic and profound meaning behind it, the dignity and nobility of Christ's sacrifice on earth.

While Christian artists naturally dealt chiefly with the story of Christ, we find them turning occasionally also to other Bible stories. Donatello, one of the greatest sculptors of Italy, chose the figure of David for a marble statue which is now in the National Gallery of Art. David, the youthful shepherd boy, stands with easy dignity, his feet astride the powerful head of Goliath. The giant's head is already severed from his body, and a rough stone is embedded in his forehead. Yet David still holds a sling,

loaded and ready for the enemy. For this is not a narrative scene, but a monument in tribute to David's bravery. Here is a great hero of the people, identified symbolically by the head of a slain enemy.

This was a popular subject in Donatello's city. The people of Florence had to contend with powerful tyrants, and such a statue as this reminded them that youthful vigor and skill sometimes have a way of outwitting the oppressor and winning through to liberty. There was a contemporary political significance to be found in this stirring Old Testament subject, and we see that the men of past ages were not slow to grasp the inspiration of the lessons learned in their churches.

Sometimes it was the churches themselves that inspired a painter. For instance, the English artist, John Constable, was a great friend of the Bishop of Salisbury, and at the Bishop's suggestion, he painted a view of Salisbury Cathedral, which is now in the National Gallery of Art in Washington. In this picture the lofty spire rises to blend with the clouds above, while below, the many peaked gables catch the light with lace-like delicacy. Huge trees mark the edge of a peaceful meadow which stretches toward us from the church, and there is a suggestion of soft English air filling the whole scene. Such a picture as this reminds us of the faith of whole communities at work, building great churches through the centuries, and making of them actually the finest edifices of their cities.

So, among the paintings and sculpture in the National Gallery of Art, the Christian centuries come alive. The old, half-forgotten traditions live again; the more familiar stories grow richer for us through the imagination of great artists. Their meaning deepens as we share the meditations of past generations. As this revelation of centuries of belief unrolls before our eyes, we read a silent but eloquent testimony to the power of Christian influence in the lives of men.

The Victory of Rochester

(Concluded from page 11)

Only earnest, honest endeavor. Only visit after visit to the homes of prospects. Not something as easy as writing down a name and address on a card now. This requires much more effort, patience, tact, and faith. But it produces real results—results you can measure in terms of seats occupied, enrollment increased, men and women and boys and girls enlisted in the Kingdom of God!

Discovering prospects is an important responsibility. But a church filled only with prospect cards is still an empty church. Follow-up, follow-up, follow-up—from the prospect cards—is all that will fill up your pews.

In Rochester, the census takers discovered 6,000 prospects. This total included only those who expressed a definite preference for the Baptist churches or who claimed no preference at all. Interesting is the fact that better than 50 per cent of the prospects were adults. As in Philadelphia, the census takers were received in a most gracious manner in almost every home.

Rev. Frank E. Johnston has been called from the pastorate of the First Baptist Church in Middletown, Ohio, to become the National Director of Church School Administration, and will devote most of his time to the conduct of Church School Enlargement Programs across the territory of the Northern Baptist Convention. Mr. Johnston is thoroughly worked up about his job. It's a tremendous job. It is all the more vital when you stop to think that unless the churches reach millions of people now, thousands of those millions may *never* be reached—they will be lost forever to the church. The time is *now*!

Churches interested in having Enlargement Programs should write to Mr. Johnston, at the Publication Society. He cannot personally conduct all the campaigns, but he will make every effort to provide a trained leader for your community.

From Rochester, the program will go west, and then begin a slow swing back to the East. From each of the centers reached, workers will go to radiating areas. It's a victory march! It's a moving, working program! The guesswork is gone. It is not a ten-to-one shot that the program will work. It is not even a fifty-fifty proposition. It is a sure thing! It *will* work! In Philadelphia, in Rochester, or in your town.

The Enlargement Program is rolling! What has happened already is shaking the country!

Signs of the Times...

(Concluded from page 13)

open Bible, a lamp, and an old chair pulled up to the table. A sign challenged, "Mother went to church. Do you?" The other window generally had a display centering on a religious picture such as Sallman's *Head of Christ*. It was the vital gospel at work, reaching out as far, and as searchingly, as possible.

First Baptist of Collingswood is a reading church, and that was another idea of the pastor. It really grew out of a visit to the Baptist bookstore at Philadelphia. Mr. Shane thought as he looked at the large selection of helpful reading, "If only I could get some of my people over here." He couldn't take his church to the bookstore, but he could, in a small way, bring the bookstore to the church. He began with a popular devotional book. Two displays were arranged in the church, one near

each door, with a stack of the books, a card showing the price, and a box where buyers could make their own change. Pulpit announcements called attention to the book from week to week. Forty copies of the book were sold. The next month, Dr. Helen Montgomery's *Centenary Translation of the New Testament* was offered, and about forty of that volume were sold. Straton's, *Baptists: Their Message and Mission* was third on the list, with an encouraging sale. Discontinued during summer months, the book club again went on its way this fall. Collingswood is a reading crowd; it knows why it is a Baptist church.

The vital gospel is up to date, as alive today as in the time of Paul. Pastor Shane believes in proving that to his people. Last year he planned a series of sermons, "Some Saints and Sinners." An attractive folder announced the subjects on one page, and on the other page were spaces where people could write in their opinion as to who the character in question was. The sermon subjects were these: 1. The Man Who Headed the Rationing Board; 2. The Man Who Ordered the Salvage Drive; 3. The Woman Who Went to the Dogs; 4. The Man Who Opened the Second Front; 5. The Woman Whose Son Was Killed in Action; 6. The Man Who Came to Dinner.¹

Collingswood is a firm believer in the power of printing. Folders are used generously. One welcomes newcomers to town and gives the names and addresses of the leading churches: Episcopal, Presbyterian, Methodist, Lutheran, Bible Presbyterian, and Catholic. Then it tactfully adds, "If you are not connected with any of these churches we bid you welcome to the First Baptist Church, Maple Avenue at Frazer." Placed in real estate offices and public places, such an advertising piece can do an outstanding steering job.

Well, that's the story of Collingswood, the church that wasn't afraid to walk on its grass or its traditions. It's a church ministering to the needs of today and tomorrow. It's a church with a vital gospel service. Look up that word *vital* and you'll discover it means *living*. And life is adaptable, fluid, changing. Yes, they walked on their grass. They went up to a storeroom on Main Street. Someday they're going to tear out the back wall for their new educational plant.

Collingswood is determined that it shall never get so filled with the spirit of religion that it has no room for the Spirit of Christ. Religion says, KEEP OFF. Christ says, Collingswood echoes—to its boys and girls, its young people, its grownups—THIS IS YOURS.

¹ So that you won't stay awake tonight trying to figure out the answers, here they are: 1. Joseph; 2. Moses; 3. Jezebel; 4. Paul; 5. Mary; 6. Jesus (Communion Sunday). We'll save for you the fun, though, of identifying the proper incidents.

A Graded School

By HOWARD HAWORTH

WORSHIP

HYMN: "He Leadeth Me, O Blessed Thought"

SCRIPTURE: 1 Corinthians 3: 2

MESSAGE: Paul had visited the Corinthians, and now he was writing them a letter. At the time of his visit, the people were very young in their Christian experience. They were mere children. And they had not grown—they were "babes"—and Paul was concerned about that fact. In other words, they should have been ready to advance to another "class." If Paul expected this of the Corinthian Christians, how much more is expected of us? And if our adults, young people and children are all still "beginners," we who lead them are to blame. We are responsible for their progress in Christian living.

PRAYER: For wisdom in discerning the spiritual needs of our pupils and in meeting these needs in an effective manner (led by the Superintendent of the school).

HYMN: "Where Cross the Crowded Ways of Life"

DISCUSSION

To the Leader: Begin your discussion of the graded school idea by reviewing briefly last month's discussion of a *growing* school. Call attention to the close relationship of the two—and emphasize the necessity of planning for a *graded* school in order to *keep it growing!* State the possibilities for enlargement discovered at your last Workers' Conference, and then proceed to show how a graded Sunday school not only may enlarge attendance but also insure more effective instruction for all pupils.

We suggest that a "Board of Experts" be appointed by the leader to present the material for discussion. Then the teachers may fire their questions at the "experts" and the discussion will be off to a lively start. It may be well to have two or three teachers posted with questions in order to save time.

For the first "expert" secure a Christian who is recognized in your community as an educator, or one of your teachers who knows educational methods and can present them clearly. For the second speaker, find one who can make attractive posters to illustrate the standard for grading the church school. The third "expert" should be one once very active in your Sunday school work who cannot attend regularly on Sundays. Have him present his and others' increasing need for such a Home Department in your church school.

Discussion Material

1. The principle of grading is a fundamental in education. This principle is one of the first to be recognized by our educational leaders. It has grown out of a study of the vast number of individual differences that exist in any group. It has grown out of the realization that interest and attention, retention and application are gained only when the teacher can express her ideas in terms that her pupils understand clearly. In our public and private schools, the organization is a highly graded one. (Here your educational "expert" will have interesting facts to add about how your schools are organized and just why, in layman's terms, this is fundamental.) Just as we would never think of going back to the old system of the one-class school, in which the teacher supervised the learning processes of every age group from 6 to 26, we cannot be content with the one-class Sunday school system!

Likewise, as our modern schools require a far larger number of teachers than did the old one-class method, our new graded school will utilize more people in our church family, and those additional workers can reach *more pupils*. Thus, as we divide, we *grow!* As we have stressed often, it is tragedy when we enlist people and then do not instruct them properly in their Christian life. Thus, as we realize that in grading can come more adequate teaching, we know that the graded school is vitally important.

2. A simple, easy method of grading has been worked out by our Christian Education leaders. This basis for dividing our pupils into age groups is explained in Achievement Goal No. 7. (See Achievement Chart.) This is a very workable standard. It provides for the type of church school that is definitely hindered by lack of physical equipment. It suggests a place for each person of any age in our church school program. Those schools that have never tried the graded system and have only a few pupils enrolled at the present time—and those with a one-room church school—may use the basic idea of this Achievement Goal. For these the three-division method is best: children through 11 years of age, youth through 24, and adults, 25 years and older. By using curtains or screens, working conditions may be improved. Use your American ingenuity by doing something with nothing, as the saying goes! For whether you have a huge church school, with hun-

dreds in attendance, or whether you have a one-room school, with twenty-five on roll, you can be better teachers if you recognize and try to meet the entirely different needs of these groups. (At this time, the speaker calls attention to the posters—placed where all can see—which portray the different age groups and name their departments as suggested in Achievement Goal No. 7. If the church school needs the three-division system instead, only three posters will suffice. Just to picture for your workers the physical differences in these pupils will impress them with the need for *different* instruction. Pages 16 and 17 of the "Guide to the Use of the Achievement Chart" will have some additional material that may be utilized by this speaker.)

3. A priority—the Standard Home Department.

With the Home Department enlarged to include not only the shut-ins, but likewise the parents of very small children, nurses, doctors, Sunday-employed, and others, it becomes a "must" on the list of needed additions to the church school program. A *Manual of Methods for the Home Department*, available from The Judson Press for twenty-five cents, should be the basis for this presentation.

CLOSING

This part of the Conference should be conducted by the leader—after the workers have had a chance to ask questions of the three "experts." When the plan is thoroughly understood, the leader will conclude the discussion with a presentation of just how much has already been done toward adopting the graded system and how much remains to be tried. Then, plans for action should be stated. For example, plan step by step for the organization of your Home Department. List the equipment required for a graded school. Plan how you may remodel your school rooms—or place screens or curtains—and utilize best all of the equipment already available. Then anticipate whatever enlargement of personnel will be required with this division of pupils and let your teachers know how many new helpers are needed. They can find other teachers for you much quicker than you can discover them alone. Appoint four persons to be responsible for helping the Superintendent, and for enlisting the help of others, in achieving these goals.

PRAYER HYMN: "O Jesus, I Have Promised" or "Living for Jesus"

PRAYER: The leader closes this conference with the first two verses of the Lord's Prayer.

The Christian Pastor

By GENE EBERT BARTLETT

PROBLEM

Are there any rules that fit all situations in pastoral work?

Back in his study after an afternoon's pastoral calling, a certain minister settled down in his easy chair to rest. He didn't feel very happy about the day's work. He had a vague feeling that things hadn't gone well on several calls. He wondered why. He had consistently followed the rules he had developed in his work with people, but somehow he felt that he had failed at several important points.

As he was thinking about this, he picked up a book from the table by the chair. He had come to know it well. It was *The Art of Ministering to the Sick*, by Cabot and Dicks. Idly turning its familiar pages, these words suddenly stood out: "The minister cannot swiftly create religion and morals in people who have neglected them all their lives. He cannot expect a man to be ready for prayer and meditation if he has scorned these forces up to the moment when sickness seized him. The minister has to take sick people where he finds them and work up the ladder, rung by rung."

In a moment he saw where he had been wrong. He had tried to apply the same rules to all, and had assumed the same religious understanding in everyone. He saw that while there are underlying principles, there are no rules which apply to all. Here is the reason that pastoral work always will be more of an art than a science. Christianity recognizes the uniqueness of each person. One must begin any pastoral experience by taking into account several factors. They will indicate the starting point.

1. *The type of personality.* Of course, it is not possible to classify exactly according to types, but there are differences in mood and reaction which are basic. Some people respond to ideas; others act almost exclusively upon feelings. These differences must be taken into account.

2. *The minister's own traits.* Fortunately, while "there are diversities of gifts" there is "the same spirit." It is a great mistake for one man to try to minister exactly as another does. After we have mastered some common spiritual disciplines, each of us must minister in the way most natural to himself.

3. *The religious background.* The greatest temptation is simply to assume that others have the same interest and moral standards as the pastor. But religious backgrounds can bring many associations which must be taken into ac-

count. The conversation of the patient, the comments of friends and relatives will give the pastor the knowledge he needs.

PIONEERS

To those communities looking for ways of bringing religious ministry to their hospitals, the city of Syracuse, N. Y., has one possible answer.

It all began this way. Both hospitals and churches became aware of the fact that there were hundreds of patients in the hospitals each year who, though inactive in their churches, would appreciate a call from a pastor. The city had no full-time hospital chaplain, so some other plan had to be devised. One day a group of interested ministers from the Council of Churches were guests at a dinner given by one of the hospitals. Ministers, nurses, doctors and superintendents faced the question together: How could consistent religious ministry be brought to Protestants who enter the hospitals?

First, of course, were those whose names were on some church roll in the city. Several hospitals volunteered to help by finding out the church preference of newly admitted patients. If they indicated that they were members of any church in the city, the hospital would send a card to the pastor of that church informing him that one of his parishioners had been admitted.

This group of doctors and ministers then faced the larger question of reaching those whose names were not on any roll in the city. The plan that was evolved called for a hospital committee to be added to the Council of Churches. This committee named one Protestant minister as chaplain for each hospital. Each chaplain worked out with his hospital an afternoon when he would be at the institution. The morning of the day that the chaplain was to call, small printed notes were placed on trays delivered to patients at breakfast time. The notes stated that the Protestant chaplain would be in the hospital that afternoon and that any patient desiring a call should speak to the nurse, or, if able, write his name on the card on the tray. The notes were collected, and the pastor-chaplain would find a typewritten list when he arrived that afternoon.

Did people respond? The problem was in handling all the requests that came in! Where it seemed possible, the chaplain called in other pastors to make specific calls. By this method, the hospitals in the city had regular, consistent attention, and Protestants felt the concern of their ministers in a practical way.

The striking fact of this experiment is that the hospitals were willing to cooperate in every way. This will be found true wherever the problem is approached co-operatively and intelligently by the churches.

PREACHER

Charles W. Gilkey, distinguished Dean of the Chapel at the University of Chicago, has a sermon of unusual timeliness entitled, "The Best Things in the Worse Times." We quote:

"In the chapel of Staunton Harold in Leicestershire, in the English Midlands, where the neighbors have met to worship for nearly 300 years, there stands to this day, in a quaint Elizabethan spelling that you must see to appreciate, this dedicatory inscription: 'In the yeare 1653 when all things sacred were throughout ye nation demollisht or profaned, Sir Robert Shirley Barronet founded this church; whose singular promise it is to have done the best things in ye worse times, and hoped them in the most calamitous.'"

"This inscription steadies and heartens us with its plain reminder that this thing has actually been done; men through the worse times have served and furthered the best things. That reminder is the more important because we have so much pessimism in our generation.

"Douglas Freeman, author of a notable life of Robert E. Lee, has reminded us that contributions to the creative arts actually have been made in times like these: Wordsworth wrote some of his greatest poetry while Napoleon was planning his invasion of England; Beethoven wrote his Fifth Symphony when Napoleon's shadow was falling across Europe and his Seventh while Napoleon was marshalling for his invasion of Russia.

"We Americans, as a matter of fact, have special reason to remember that high-born folk and plain folk alike have revealed in crises this noblest attribute of human nature. It is hardly coincidence that two Americans whom all sections of the country in the twentieth century unite to honor as the noblest characters of the nineteenth—Lincoln and Lee—were refined into their characteristic quality through the four-year furnace of the Civil War. Neither of them wanted that war; both sought to avoid it. But when it came they held to its highest purposes and spirit by their own policies and in their own persons; and when we are told nowadays that wars cannot be fought through to decisive victory save with hate and vindictiveness, the answer comes out of the Second Inaugural: 'With malice toward none; with charity for all . . .'"

¹ Richard C. Cabot and Russell L. Dicks, *The Art of Ministering to the Sick*. Macmillan Co., New York, 1936, p. 178.

Children's Leader

CHRISTIAN Projects for Christmas

By NELLIE M. WAGAR

THAT'S the best Christmas party we have ever had," shouted Jack as he pulled off his winter wraps and skidded down the hall toward his mother in the kitchen. "You know, Mom, they had a Polish boy there who could sing better than any of us. Nearly every one of those kids in that neighborhood house could sing better than we can in our room at school."

"We learned some new games today, Mother, at the party with the Negroes from the Phyllis Wheatley Center," beamed Joan in another home. "And what do you think? After we gave them our presents, they gave us necklaces which they had made from shell macaroni and painted and shellacked. They had planned some games and we had some, too, and everybody just played together as if we were all alike. I guess we are all alike, aren't we, Mother?"

Christmas projects that are *Christian!* Nearly everyone agrees that "the gift without the giver is bare" is a true statement to be kept in mind when planning Christmas activities. The net result in action, however, still gives us activities such as Christmas baskets, gifts for the "poor" migrants, parties for the orphans, and, at the most, shared parties with the

children of some group poorer in this world's goods than those doing the giving. When Jesus told the story of the good Samaritan, he was implying more than having mercy on the unfortunate, more than a hand-me-down from the one-who-had-much to the one-who-had-less. The ordinary way to have told his story, even if a man of another race were to be included, would have been to have had one of his own race as hero, as a "light unto the Gentiles," as one who shared with one less fortunate.

In this treasured story of giving, however, Jesus purposely reverses the picture. Those who first heard the story and those who first read it knew the basic worth and human dignity of the Jew who appeared as the unfortunate in the story. It was the Samaritan who was elevated to a place of heroism through sharing with another worthy human being in need. Let it not be thought that Jesus thereby loved the Samaritans more than his own people, and that he was slighting his own race thereby. Rather he assumed their appreciation of their and his own nationality and he raised the worth of another national group.

That Jesus saw worth in every human being is continually emphasized in our

worship and literature today. But we have not chosen our projects of sharing in such a way as to keep this idea of the equal worth uppermost in the thinking of the participants. We have chosen our needy ones from those commonly regarded as poorer in economic goods and therefore usually to be pitied.

In this year when we are trying more earnestly than ever to understand the meaning of democracy, why not direct our Christmas projects toward activities in which the equal worth of human beings is an accompanying corollary, those in which something new is learned about some other group of people in our democracy? It may be the Jewish people, whose race gave us the Christ, whose birth we celebrate. Or it may be Mexicans from the south, either those who came some years ago or those recently brought in to help with the harvests. It may be Americans of Japanese ancestry, some of whom are now in our cities as strangers, people who owned their homes and their businesses until we deprived them of their liberty, put them into relocation center camps, and then began sending them out again, but into strange cities with no homes or

(Please turn to page 20)

FOLLOWING A STAR

By FRANCES McKINNON MORTON

Clark R. Gilbert

Let us go journeying today

As once the Magi did of old,
Each bearing gifts along the way
Of myrrh and frankincense and gold.

The myrrh for sweet remembrance given,
A sacred pledge of loyalty;
The frankincense a prayer to heaven,
A fragrance for eternity.

The gold a gift of love to bless
A world that stands in need today
Of that great love the Prince of Peace
Brought to this earth on Christmas Day.

Now let us rise and seek a star
Along the paths of service free,
For where His needy children are
There Christ the Lord is sure to be.



CHILDREN'S LEADER

friends. With the mounting tension among Negroes because of the injustices yet done to them while we are fighting for democracy, what better Christmas project "in His name" than to acquaint white children with Negro children through natural fellowship with each other? Or it may be either a special group of children of European descent or one of a mixture of many nationalities.

In any event, let your Christmas service project this Christmas center around some group that can be thought of as equal in worth, but different in nationality. Someone is asking how children can be motivated to give to people who aren't needy? And after all, isn't *need* the first essential principle by which to choose recipients? Just so, but there are basic needs which are not economic. Friendship, a chance to get an educa-

tion, understanding, equal opportunity—those are needs which can be translated even into children's language.

Leaders of groups who desire to sponsor such interracial projects should, if possible, talk with leaders of possible groups with whom they might have the project before motivating the boys and girls toward the idea. If leaders will take the trouble to learn the facts about the needs and abilities of the other groups, they can then tell interesting things about several groups that will stimulate the children to desire further fellowship. If children are allowed to think of the other group as the "poor people" to whom they give gifts, but whom they could not have in their living room, then their gifts have indeed been bare.

When the project is motivated, a conference should be held with the leader

of the "receiving" group, and immediate effort made to discover something that this group can do for the first group which also has a need to be found if they search a bit. Perhaps their need is to understand other people, to feel useful, or even to know Christ as the second group knows him. The Christian Americans of Japanese ancestry can teach white Americans much about the forgiveness of God because they have learned what it is to forgive. In every case, let the second group do something for the first one if possible. If this cannot be done after careful investigation, then the second group can at least find another group with some need they can meet.

A third warning for service projects this year concerns the need for giving presents that cost more in time and thought than money. With more money in circulation, there will be temptations to give gifts that cost more money, and to count one's achievement by the worth of the gift. Let the extra money go to the Emergency Fund where it is greatly needed, and encourage the children to give gifts into which their work and love have been poured. A Sunday school class that gathers at the teacher's home on Saturday afternoon to paint, shellac and string shell macaroni for necklaces will have far more to give than those who bring twenty-five cents of their parents' money. Those who make beanbags for the game room of a certain neighborhood house where they are going to have a party will remember the children, and the game room, and perhaps they will long to go back to play in that room with children so "fortunate" as to have one.

Examples of Interracial Christmas Projects

The high school Negro girls of a center knew that the white Girl Scouts were coming to give them a Christmas party. The Negro girls planned table decorations, appliqued Christmas designs on the napkins, made little penwipers as gifts for the white Scouts, and planned the games for the whole party. The Scouts furnished the money for the refreshments and brought the crayonexed dresser scarfs they had made for the Negro girls.

The white junior boys and girls of a Sunday school had worked out the good Samaritan story in drama form and wanted to give it to another group. The leader told them about a Negro group of boys and girls who had been working out the same story with puppets. Would they like to have a party together and each entertain the other? The result was better than even hoped. The white child taking the part of the Samaritan was forced to be absent at the party and a



DEMOCRACY IN ACTION AS DEMONSTRATED IN THE PROJECT ILLUSTRATED BELOW EXPRESSES THE TRUE SPIRIT OF CHRISTMAS



Ralph Berry

The Transplanting of David

By ELLEN ENGLE

Negro boy was substituted as they performed their drama. There were complete equality and respect on both sides, and both groups wanted to have another party.

Indeed, co-operative dramatization is one of the overlooked techniques for bringing groups together. When two groups come together to put on for each other the Christmas story they may truly learn and give in the name of the Christ. What better than to have some angels of various colors and nationalities singing praises to the newborn babe? A new understanding of Christmas begins to dawn in the minds of the group when the Madonna is played by other than a white girl. The dark-haired Jewish girl who was Jesus' mother was certainly not as fair as the girls usually chosen from the white race. Should any race be denied the privilege of acting out the Christmas story? If not, then let children of other races mingle with the whites in the dramatizations. Never will the writer forget the first time she saw a beautiful Negro girl taking the part of the Madonna. Her soul grew in that moment.

In addition to parties and dramatic efforts which may be used to unite various races or nationalities into a unifying fellowship experience, crafts also can be used extensively. Two groups may meet to demonstrate and show each other how to make peep-shows, puppets, dioramas, soap models, woodwork, or other results of their work. If the crafts are related to the lessons of the church school, there might be a sharing of knowledge concerning the similar project on which they had worked. At the close, they may exchange gifts, each group going home with the sense of joy from giving and gratitude from receiving.

Joint worship services may be held at many types of functions; even the parties may be so ended. Children of both groups can share equal responsibilities. At a city-wide fellowship of intermediates last year, Negro and white youth mingled in many activities on Saturday afternoon and evening, closing the whole occasion with a service jointly led on the *Four Freedoms* as printed in the BAPTIST LEADER of May, 1943. Without previous rehearsal together because of distance, the two races led the entire service, a Negro girl in white satin taking the leading part. Many of the white youth told their leaders afterwards that it was the first time they had ever spoken with Negro boys and girls. They had ridden with them on streetcars and rubbed elbows with them when shopping, but had never met each other on friendly terms.

A last word is noted for church school teachers living in towns having no minor-
(Please turn to page 33)

DAVID recently has been transplanted from a quiet rural home somewhere in the hills of Kentucky to a third-floor apartment facing a wide, noisy street in a big city. In Kentucky there were green sloping hills that called to him to exercise his four-year-old legs. From the top of one hill that sloped right into his home, he sometimes felt that he could almost touch the sky when the fluffy white clouds floated above him. In fact he once thought he could see "all over the world" from one high hill, but he now concludes that he couldn't quite see his present home in Baltimore from there.

Now there are no hills for David to climb, at least not near to his home. Instead of the feel of soft brown earth oozing between his bare toes, he must now be content with hard, unresponsive cement pavements and streets when he plays. Oh yes, there is a wading pool in the park where David could find something of the lost glory of outdoor play in summer months, but the park is far from his home and nobody seems to have time to take him there.

What can David do in his new environment during the long summer days? There are no chickens and cows to watch and few horses to follow on Broad Street, although the gasoline restrictions have brought a few work horses to the cobblestone streets once again. The buses and streetcars at first seemed very interesting to David, but so many pass his house in a day that they soon became uninteresting to eyes looking for new adventures every minute. Of course David's big blue eyes are busy every day and not much do they miss. He can tell you about the picture displays at the corner theater, the fruits in the grocer's window, the many clean shirts hanging in the Chinese laundry, the new hats in the millinery shop, the iron bars in front of an old bank building, and the intricacies of the fire engines that await calls near his home. I am wondering also if David already knows the many different kinds of cigarettes and liquors that also find prominent display in store windows and on billboards in the block where he lives.

Yes, David has been transplanted. I have discovered that young plants usually adjust more easily to a new environment than do older ones whose roots have become so well established that they must be torn loose for transplant-

ing. Will David be like the young plant, I wonder? If so, there is even more of a challenge for me, his church school teacher. How can I help to protect the young roots of his character that were formed in those Kentucky hills? What can I do to guide him into wholesome activities for the long days before he is ready for school? In what ways can I help him to find God in the city street where tireless traffic holds sway? A few suggestions present themselves to my mind.

1. I shall try to learn to know David better. I shall listen eagerly to his stories and reports that he brings to me and comment on them as wisely as I can. I shall visit his home and meet his parents.

2. I shall strive to awaken creative interests in David so he will want to do more things in his home. If he can draw pictures of the foods he has eaten during the week, or tend a growing window plant in his home, he may be "off the street" just that much longer each day.

3. If possible, I shall try to see that David has more park experiences and contacts with places beyond his neighborhood. The church school picnic should provide a very happy time for David.

4. I shall earnestly hope to help David to see God not only in the refreshing summer showers that come with cooling effect on hot days, and in the flowerbeds that beautify the city parks, but also in the people who do kind things for him or for others. The big city is full of people. David sees many more here in a day than he would have seen in a month in his Kentucky home. He must learn to know and to treat them as friends. I shall help David to look upon firemen, postmen, policemen, visiting nurses, grocers and other people as friends whom God has provided to protect him and to make him a happy, healthy boy.

There are doubtless other ways in which I shall try to help David. Of course I can do little without the co-operation of David's parents, but at least I can try to guide the young tendrils of character growth in the right direction. If I can secure them to a faith in God who works with and through people, perhaps the transplanting of David will mean more to him than if he had learned to know only a God of nature through the beautiful Kentucky hills.

A Give-away Box Activity

By VERNICE SMITH

THE second-grade classes of a Primary Department were beginning their study of a unit entitled "Jesus, the Children's Friend." The teachers hoped to help their groups to know Jesus and to appreciate his life of helpfulness and service. They also planned to guide the children in discovering ways in which they could be like Jesus as they practiced in their own lives his principles of loving helpfulness and service. Out of this unit of work came the plan to make a Give-away Box, illustrated on the opposite page. This developed into a very happy and helpful permanent activity for the entire department.

The second-grade teachers met for a short conference before the new unit was started. It was planned to introduce the unit the first Sunday of the month. The children were to be led to suggest ways of making others happy as Jesus did. The teacher planned to suggest several possible activities and the children were to choose the idea they would like to develop. When the classes met, the Give-away Box proved to be the preferred activity. The children were anxious to begin work on it at once.

On the next Sunday the second-grade classes met together for the first fifteen minutes of the class period to formulate general plans. A five-point plan was worked out and written on the blackboard. Each class was to choose a part of the box to make. The gifts for the box were to cost not more than five cents. Classes were to make other simple gifts. Sick children especially were to be kept in mind. Class number five would present the box to the entire department on the Sunday when class plans were shared. Class number six would choose a special space in the room for the box.

The boys and girls next decided how to make the box. The teacher wrote the plans on paper as they were given. A suitable box had to be selected. One class agreed to find and paste on the sides of the box pictures of happy children. Another group chose to make the large black letters which would spell the title, "Give-away Box." A third class would arrange the letters and paste them in place. The remaining group wanted to cut the necessary hole in the lid.

Some of the boys and girls brought five-cent gifts, such things as plastic or ribbon hair bows, pencils, paper tablets, crayons, color and picture books, handkerchiefs, and small toys. Other children brought used things that were still in

good condition. Later the classes made simple gifts, such as picture folders, peep-boxes, valentines, "get-well" cards, picture-books, storybooks and jointed cardboard animals.

Class number five prepared to present the box to the entire Primary Department. One child was chosen to explain the purpose of the box. Another was to hold the box and describe how it was made. A third prepared to explain about the kind of gifts needed. Still another was asked to tell why the Give-away Box would prove very useful. Sick absentee members would receive gifts from the boys and girls in their class. Children leaving the church school for various reasons would appreciate a "remembrance gift." Boys and girls in hospitals and at the mission centers would be made happy by the gifts sent by Christian friends.

Class number six placed the Give-away Box in a special place on a painted orange crate. The dividing sector of the crate was to be used as a

shelf for gifts too large to fit in the box. Appropriate pictures were chosen for the wall above the box.

The Sunday before the presentation the second-grade classes met together for the last ten minutes of the class session. One of the teachers helped them to evaluate the activity. She asked such questions as, "Do you think you have done your best work?" "What could you have done better?" "Have you followed the plans we wrote on the blackboard?" "Do you think God will be pleased with our new plan to make others happy?" "Will you think during the week about gifts for the box?"

Later the children had an opportunity to take some of their gifts to a sick child in a near-by hospital. This happy climax to their enterprise is illustrated in pictures six and seven on the opposite page.

The Primary Department had been given the name of a hospitalized child who was allowed visitors and gifts. Four classes together planned the visit. Each class chose two gifts from the box as it was brought to their table. The gifts were attractively wrapped. One child wrote a short note on the "get-well" card and all the children signed their names. The following Sunday was the appointed day to visit the hospital. Every child who made the trip was required to bring a signed permit from home. Before leaving for the hospital, the children participated in a quiet dedication service for the gifts.

When they arrived at their destination, the visiting group was invited to attend the Sunday school in the hospital. The sick boys and girls who were able to attend were present, among them the girl to be visited. Later, she was wheeled from the room and the visiting children followed. Out on the lawn and in the bright sunshine, the children presented their gifts. The girl smiled with happiness. "Why!" she said, "I haven't received so many nice things since 'way last Christmas. Thank you, very, very much." As she was wheeled away, she waved her hand and said, "Thank you again. You have made me very happy. Please come again."

The next Sunday, the children reported their visit to the Primary Department. One child told about the Sunday school in the hospital and showed the program he had been given. Another child told about how happy the girl was to receive the gifts. To make the experience more real to the children who did not go, she displayed the photograph of the presentation taken at the hospital.



Clark R. Gilbert

This Christmas

By HELEN TATE D'ABOY

This Christmas, dear Lord, touch my heart with a flame
For all those who yet have not heard of thy name.
Make my hands gentle, capable, kind,
For ones not my own.—I have long been too blind.
Through my lips, pray speak, how thou gavest thy Son;
That this was the way Christmas time was begun.
The tinsel and holly, gift giving and mirth
We share and make known. But not peace on earth,
Not the wee Babe in the manger bed,
Not the men by the light of the star who were led
To worship and give. . . . Let my gift I pray
Be spreading His story this Christmas Day.



A GIVE-AWAY BOX

Planned by Vernice Smith

Photographed by Ralph Berry

THIS IS HOW WE DID IT:

1. PLANNING A GIVE-AWAY BOX
2. CUTTING LETTERS AND PASTING ON PICTURES
3. PLACING GIFTS IN THE BOX
4. TAKING OUT GIFTS AND WRAPPING THEM
5. DEDICATING THE GIFTS
6. PRESENTING GIFTS TO A SICK CHILD AT A CHILDREN'S HOSPITAL
7. SHARING EXPERIENCE WITH OTHER CLASSES



Sending Christmas Home

By D. MARIE KLOHR

THOSE of us who are teaching children in church school often lament the fact that there is little of the religious atmosphere about the home celebration of Christmas. Sometimes this complaint has a foundation in fact. But instead of merely bemoaning the situation we might ask ourselves, "What have we done about it?" and "What can we do?" Perhaps at no time in our history have our homes needed more sorely the strong undergirding and co-operation of the church as they face the difficult task of building for tomorrow out of the confusion of today.

In many cases we have done nothing, largely because we have not known what to do. What after all *can* leaders in the church school do that will influence the plans for keeping Christmas in the home? The thoughtful and resourceful leader will discover not one but many opportunities for sending into the homes of the boys and girls suggestions of ways in which Christmas may be restored to its rightful place as a Christian holiday. We may, through our own attitudes and actions, help boys and girls to carry home the thought that Christmas honors the birthday of Jesus. We may, through our teaching, help to shift the emphasis from Christmas letters to Santa Claus to Christmas gifts to others.

As we search for practical and specific ideas, we will not want to overlook the suggestions that are included in the Graded Lesson Materials. The Christmas units are full of plans that if carried out will help to make the Christmas celebration in the home more religious and thus more meaningful. We can introduce new carols that the child may sing at home and can suggest inexpensive storybooks and carol books that may be purchased or that may be borrowed from the public library. It is wise, of course, to investigate first in the stores and at the library to see what is available that can be recommended. Parents also will welcome information concerning the carols taught to their children, together with suggestions for their use in a family sing.

Often there are interesting suggestions in the story-papers, such as directions for making a crèche, Christmas gifts and cards, and decorations. Here, too, may be found helpful devotional materials. If we are wise leaders we will call the children's attention to them and encourage their use.

We also can make good use of the leaflet, "A Message to Parents." These

should be ordered in quantities for each class so that every child's parents may receive a copy. Each folder contains helpful suggestions to the parents of ways in which they may encourage home activities that will correlate with the study being made in the child's church school class. During the month of December these will naturally center in some phase of the Christmas theme.

Denominational publications often carry articles that will be of interest and help to parents at this time.¹ Such articles might be clipped, mounted in a scrapbook and placed in the hands of parents, parent-teacher groups, or in the church school library.

Many church school leaders have found that parents welcome suggestions for a family worship service built around the Christmas theme. A home service is suggested in Judson Keystone Primary Course III, Part 1. This was reprinted in the magazine *Home* for October, November, December, 1942. Such a service could be mimeographed and placed in the hands of the parents, or the workers might plan a service of their own, making use of the materials familiar to the children in their department.

Most parents are receptive to suggestions for gifts to give their children that will augment the teachings in the church school. Why not make a list of religious books for children that would be suitable for this purpose? This would include well chosen Bible storybooks, together with stories that have a biblical background. A good list of such books is found in *Home*, October, November, December, 1942, in the article, "Building Your Child's Library of Religion." A list of books for children's gifts also should include such books as *Tommy Two-Wheels* by McLean, *The Pigtail Twins* by Halladay, *Americans Every One* by Davis, and *Then I Think of God*, by Niedermeyer.

Many parents would welcome suggestions of pictures suitable as gifts. Among these would be the inexpensive Elsie Anna Wood pictures such as *The Sermon on the Mount*, *Jesus and the Children*, and *The Hilltop of Nazareth*. Sallman's *Head of Christ* would be lovely for an older junior or for an intermediate boy or girl. More expensive pictures would include Raphael's *Madonna*

¹ "Is Your Home Celebration of Christmas Christian?" by Doris Clore Demaree, in *Home*, October-December, 1943, is well worth calling to their attention.



of the Chair, and Margaret Tarrant's *At Bethlehem, Morning Carol, He Prayeth Best, or King of Love*. Any of these pictures may be purchased unframed and then may be mounted and placed in an inexpensive frame. None of us can estimate how great may be their influence upon the life of the child.

How can we send Christmas home with our children? We can do it by so implanting the ideals and customs of a truly Christian Christmas upon their hearts and minds that they will instinctively use the materials learned in church school in their own homes. As we consider the importance of this service, and think in terms of our own boys and girls, other ideas will come to us. Let us first of all become conscious of the needs of our boys and girls and we then will be better able to serve them and their homes. Let us help to send Christmas home this year!

A NEW WEEKDAY TEXT

The Bible in the Building of Life, by Mildred A. Magnuson. Abingdon-Cokesbury Press. Teacher's book, price \$1.50. Two pupil books, each 35 cents.

This course provides a one-year study of the Bible for use with fifth- and sixth-grade pupils in the weekday church school. There are three units in the course: "Discovering What the Hebrews Learned," "Using the Psalms in Worship," and "Knowing and Following Jesus." Many of the basic materials and ideas are given in the pupil's books. The teacher's book contains help with the aims and general plans for the units, and procedure suggestions and background information for the sessions. Bible references for stories are provided, from which the teacher may plan the stories for telling.

Of necessity the course gives a rapid survey of the Bible, and so it will be especially valuable when it is used with boys and girls who already have some knowledge of the Bible characters. When they do not have such knowledge the teacher may prefer to use a unit for a longer time than is suggested, or to wait until after the sixth grade to use the Old Testament unit.

The Use of the Bible with Nursery Children

By BESS V. NESTER

PARENTS who are seriously concerned about the religious training of their children often ask why more of the Bible is not taught in the Nursery Class. Some expect the children to memorize Scripture verses, and even contend that they, at such an age, learned many passages that have stayed with them all through life. It is true that small children can memorize, but it is also true that they quickly forget what they have learned, and the verses memorized while so young must be constantly relearned if they are to be remembered. These same parents do not realize that these Scripture passages which hold deep meaning to them as adults would have no meaning at all to the preschool child.

We must remember that the Bible was written in a time long past and primarily for adults. It has a historical background that requires thoughtful study on the part of the average adult if it is to be understood. How can a little child with his limited experience grasp its significance and meaning? Nevertheless, this priceless Book which tells us about God and Jesus, about the world God made and the things we should do, and about the divine plan of salvation, can have a very definite influence upon the little child. Fortunate indeed is the child who, from his earliest remembrance has known of the use of the Bible in the home.

There is more than one way to teach the Bible to a little child, but before studying those ways perhaps it would be best to consider the little child himself and his limitations, so that we may know what we can teach, and how we can answer the questions parents are asking regarding the use of the Bible.

The little child under four is growing so rapidly that nature demands constant activity. To make a restless child keep quiet irritates his whole nervous system and causes him real discomfort. Those who have studied children have found that three minutes is about the limit of their interest span and it is doubtful if the average healthy child can keep still that long when awake. Thus a story told to them or read from a book must be very short. Stories told in very short sentences are best, and few children like to have the printed page read to them unless there is a picture accompanying it.

Along with the child's nervous activity and inability to keep still we must remember his lack of experience. This experience is far more limited than most adults realize. The Bible narratives of

kings and shepherds, giants, a lion's den, and a basket in the bulrushes might as well be told in a foreign language in so far as the nursery child's understanding is concerned. There are really no Bible stories, if read or told completely, within the understanding of children so young. Babies are known, and we plan a simple story to tell that Jesus was once a baby and his mother cared for him. Not all children would know anything about a stable or a manger, so much of the beautiful detail must be saved for later years. Flowers and birds and friends are within the experience of little children, so we may tell them of Jesus, our Friend, who liked to be among the flowers and to hear the birds sing and who loved the little children. Again the beautiful lessons of the complete story must be saved for a later time when understanding has come through experience. Many tell the story of Samuel, as his mother takes him to the Temple, but again much of the detail of the drama is beyond the comprehension of so young a child and must be omitted. It is even best not to tell that little Samuel was left at the church or Temple without his mother, for this idea of church may so frighten the children that they will not want to be left in the Nursery Class.

Wrong impressions are easily made because of the child's limited powers of understanding. God and Jesus become confused, and God becomes someone

CHRISTMAS WAS NAMED FOR SOMEONE
SMALL,
FOR SOMEONE SMALL WE MAKE IT GAY.
AND IN EACH GROWN-UP HEART A CHILD
ON CHRISTMAS MAKETH HOLY DAY.

H. Armstrong Roberts



to fear and hate by the telling of unsuitable stories before the child is ready. One little boy announced to his parents on returning from church school, "I'm not going back to that old Sunday school! I don't like God! He kills all the little babies!" Another was singing, "Crazy Him, Crazy Him" over and over, and when questioned said it was a song he learned at Sunday school. Upon investigation the mother learned that the song was "Praise Him, Praise Him," and the teacher decided that nursery children were not ready for the song since the word "praise" had no meaning whatever for them. Thus when the child's limitations are known, it can readily be seen that very few Bible stories can be told to him. Those few should be told again and again, however. And in other ways the Bible should be a very real part of experience from the very first.

For example, it may be used indirectly in the home through the influence of his parents from the beginning of the child's life. As the child receives the love and care of Christian parents he gradually learns to sense their faith placed in God, in prayer and in the Bible. He quickly learns that the Bible is a precious book through the way it is handled and cared for, and by the tone of the voice that reads from it. He learns to apply its teachings by the examples of kindness, love, helpfulness and fair play demonstrated about him. The attitudes of his parents in their daily living affect him far more than any Bible truth that may be taught him through story, song or verse.

When the child comes to nursery class, he may or he may not be familiar with the Bible. Unfortunately, there are many who never have seen a Bible nor have heard it mentioned. There are those who have never heard of Jesus nor of a heavenly Father, and those who never have heard anyone pray. Though they may have been taught to be honest and fair and kind, they have lacked the Christian training that counts the most, and the nursery teacher strives to make up for the lack in the home.

The Bible should have a very special place in the nursery classroom where the children may see it and reach it when the teacher asks to have it brought to her. It may be on a small, low table or stool with a picture of "Jesus Blessing the Children" above it. The children would enjoy dusting it each morning and keeping a small vase of flowers or a little potted plant on the table with it.

(Please turn to page 27)

CHRISTMAS in the BEGINNER DEPARTMENT

By ESTHER FREIVOGEL

What Is Christmas?

IN ANSWER to the question above one children's story says, "Christmas is pretty, and it's loads of fun, and it makes you feel good from the inside out." Truly, Christmas is all of these things to a little child, but it should be even more. Following their experiences in the Beginner Department our children should feel, "Christmas is pretty, and it's loads of fun, and it makes you feel good from the inside out *because it is Jesus' birthday.*" Why do we decorate our houses and churches? Why do we try to make others happy with gifts? Why do we feel so good inside? Because Christmas is the birthday of Jesus, the loving Friend who "went about doing good."

To adult Christians Christmas is more than this. It takes on added significance because of Easter. To mature Christian adults Christmas means the birth of a Saviour. Because four- and five-year-old children are limited in experience and understanding, they cannot yet understand or appreciate Jesus as a Saviour. To them, therefore, Christmas should be presented as the birthday of Jesus, God's very best Helper and the Friend of all, whom they already know and love.

Getting Ready for Christmas

For little children to experience Christmas as the birthday of Jesus they necessarily must have an acquaintance with Jesus, the loving Friend and Helper. Without this the nativity stories and Christmas festivities will have little meaning. Would it not seem rather meaningless for you to celebrate the birth of someone with whom you are not acquainted? Knowing and loving a person awakens in you a desire to show love for him on his birthday. When little children have come to know and to love Jesus as their loving Friend and Helper, they are delighted to learn that Christmas, that happiest of days, is his birthday.

Preparation for Christmas, therefore, involves a recall of stories of Jesus as he went about doing good. Review lesson materials for the fall and summer quarters to discover what stories have been used. Take from your file pictures that illustrate these stories. Plan to weave them into your session plans for one or two Sundays before the beginning of the Christmas unit. Stories of Jesus fit naturally into a Thanksgiving unit. Our thanks to God are incomplete unless we include thanks

for friends and our thanksgiving for friends is incomplete unless we include Jesus.

At the beginning of the Christmas unit thoughts of "Santa Claus" will be uppermost in the minds of most children. We cannot ignore this as we plan for Christmas. When the subject comes up, let the children take turns playing Santa Claus. While the group pretend they are sleeping, "Santa Claus" will come softly into the room and leave imaginary gifts beside each child. When they awaken, how happy the children are to tell about the gifts they have received! New meaning will be given this celebration when we ask, "Why do we play Santa Claus at Christmas time?" and then reply, "Because we want to make little children happy on Jesus' birthday." It is Jesus' birthday that is of importance; playing Santa Claus becomes only one of the many ways to celebrate this great day.

At first the little child will think only of himself and the joy that Christmas will bring to him. This is natural. He cannot very well imagine the joy that an experience will bring to others until he himself has experienced that joy. His self-interest should not be crushed, therefore, but utilized and turned gradually to an interest in bringing joy to others on Jesus' birthday. The Santa Claus play will help to achieve this. The experience will be more meaningful if the teacher plays Santa Claus to the children. She may purchase something that can be used by the children in the department on Sunday morning (a set of blocks, some housekeeping equipment, or a picture puzzle would be appropriate) and present it as a real surprise in the Santa Claus play. To say to the children, "It is fun to make other people happy on Jesus' birthday," will gradually turn their thoughts from receiving to giving.

Preparation for the Christmas experience means not only preparation of the teacher for her teaching, but preparation of the thinking and feeling of the children in order that they may gain the fullest value from the experience. We have dealt with the latter first because it so often is neglected. Now let us consider other preparations that must be made by the teacher. With the length of her session and the length of the unit in mind the teacher will need to study the activities suggested in her course and decide how much can be undertaken without crowding the pro-



Christmas Time

By Emma F. Bush

Little stars and candles
Shine out at Christmas time,
And many bells are ringing
Their merry Christmas chime.

Because the Christmas Baby
Once came to dwell on earth,
We keep each happy Christmas Day,
In memory of his birth.

gram or making the children feel hurried. With only a one-hour session each week, it is not possible to make gifts for the entire family, decorations for the room and learn several new songs. One gift to prepare that will help the whole family to remember "this is Jesus' birthday," one choice song to learn and others to listen to and enjoy, and one bit of decoration to make for the room are enough for the children to undertake in that limited time. This will allow time for stories, picture study, dramatic play, leisurely conversation, and the planning of surprises for special friends of the department. A joyous observance of Christmas as Jesus' birthday is not possible in an atmosphere of confusion and hurry to get things made. If the Sunday session is two hours in length or if there is an additional session during the week, many more activities can be undertaken. Even then, the teacher must be careful not to become so engrossed in the doing of things that she loses sight of the purpose for which the activities were planned.

Some Suggestive Activities

The activities described below are additional suggestions to those given in your course. All should be carefully studied before choices are made.

Making gifts for the home and for adult friends of the department. These gifts will help members of the family and adult friends to keep in mind that Christmas is Jesus' birthday. A three-paneled folder made of colored construction paper (9 by 12 inches), cut at the top to look like arched windows, on which nativity pictures are pasted, is suitable for a home worship center. Attractive pictures will be found on old Christmas cards. Some of the folding and cutting may be managed by the older children, but most of it probably will be done by the teachers. The children should select and paste their own pictures. A candle, inserted carefully in a ball of clay which will form a candleholder, may accompany this gift. To it should be tied a card on which is written the following verse, reference to the Christmas story in Luke, and reference to nativity stories in the children's leaflets:

Dear Parents (friend), burn this candle,
And by its friendly light
Read me the wondrous story
Of that first Christmas night.

Singing and listening to Christmas music. Choose one good song to be learned. This may be used again and again in different situations. A song learned the preceding year may be recalled. Quiet times also should be planned when the children listen to music that "makes all people think of the time long ago when Jesus came into the world as a baby." Music of the old hymns (such as "Silent Night," "O Come All Ye Faithful") might be played on the piano or victrola. The children may sing what they know but there should be no drill on words.

Participating in dramatic play. Little children learn as they "play" stories. They catch the true meaning and spirit of the Santa Claus tradition as they play "Santa Claus" themselves.

Beginners experience something of the wonder of Jesus' birth as they pretend that they are shepherds and sheep who went to see the Baby. (A large nativity picture may represent Jesus.) They catch something of the spirit and joy of giving on Jesus' birthday as they play that they are hanging gifts on a Christmas tree (a teacher may serve as the tree) and then skip joyously around the tree to music. This last play, however, has little value unless the children have the experience of preparing a gift to bring joy to someone on Jesus' birthday.

This Is the Way We Do It

By ESTHER MILLER PAYLER

IN OUR Primary and Beginner Department, as a change from using a bulletin board or pinning pictures on the wall, we string a picture wire from two tacks. We fasten pictures to this with ordinary paper clips. They can be changed quickly and without marring the pictures or walls.

We have two pairs of curtains for the windows. In summer we have airy, flowered ones of thin curtain material. In winter we use muslin ones. These the teachers sewed and the children stenciled with crayons. The designs were "set" by ironing over the back. The teachers take turns carefully washing the curtains.

To increase parent attendance and child interest in special programs, the children draw and print personal invitations for their parents. The teachers address the envelopes and each child puts his parents' invitation in the envelope, seals the envelope and pastes on the stamp. Mail is important to children and they do not forget to remind their parents of the special programs.

We have a "dress-up box." Such magic as comes out of that box consists partly in the stimulated imaginations of the

children. In the box are all sorts of costumes used in pageants and former entertainments at the church, plus pieces of bright material, scarfs, and the like. At intervals we dramatize one of the lessons, using the material in our "dress-up" box to costume it. It is surprising what ingenuity and imagination can do with a few pieces of bright material.

Some of the favorites to act out are "The Lost Sheep," "The Prodigal Son," "The Good Samaritan," and "Baby Moses." At Christmas the children never fail to want to act out the Christmas story and their reverence and sweetness as they plan and carry it out bring tears to adult eyes.

One of the junior girls said not long ago that the story of the "Good Samaritan" will always seem real to her because in her first year in Primary Department she was the wounded man when the children acted it out.

On Promotion Day we take a picture of the graduating Primary group and add it to the groups already displayed in one corner of the room. Each picture also has the class' motto Scripture verse printed under it.

The Use of the Bible

(Concluded from page 25)

In the nursery class there will be actual guided experiences in Christian living according to Bible teachings. The Bible often will be referred to in talking to the children. For instance, when sharing and consideration of others is being stressed, the teacher may say, "The Bible tells us that Jesus wants us to be kind to each other." When a story from the Bible is being told, the teacher may say, "John, will you please bring me the Bible?" and holding it open on her lap, say, "The Bible tells us . . ."

Exact words need not be read nor repeated as they would only cause great confusion in the minds of the children. The great religious truths, if they are to bear fruit in the hearts of little children, must be interpreted in their own words and within their own experiences. The Bible words, "Be ye kind to one another" will have no meaning unless the children find through their own experiences that being kind brings happiness. The Cross and the suffering of Jesus would only bring terror to a little child, but to hear that God is sorry when we have been unkind and happy when we are "good" is readily understood by the child mind and heart. These little children are not ready for

the story of the Creation, but they can be prepared for it and learn to trust a heavenly Father by learning that God has caused the trees, the grass, the flowers, the fruit and food to grow. The thoughtful parent or teacher may add, "The Bible tells us all about it."

All teachers of any truth should remember the method of the greatest Teacher the world has ever known. He did not teach from books, but lived with his people and taught them through their own experiences. He talked to the fishermen about becoming fishers of men. To laborers in the field, he talked about sowing and reaping. He told the story of the lost sheep to those who knew the ways of shepherds.

Little children would not understand about shepherds and "The Lost Sheep" but they would understand kindness to their pets. They could not know the meaning of the "good Samaritan" but they can understand being kind and helpful to another. When we have discovered the needs and limitations of the children we teach, we will live with them and, following the example of Jesus, guide them to live as little children may, according to the religious teachings of our guidebook, the Bible.



Charles Coppard

Primary Worship Suggestions

Christmas Everywhere

By MARY GRACE MARTIN

THROUGH our worship this month we hope to help the children to experience a sense of joyous fellowship as they realize that others throughout the world are celebrating Christmas and as they discover some of the ways in which others celebrate it. It may be more difficult this year to think of happiness everywhere, yet we can emphasize some of the simple things that bring happiness to people elsewhere. Most classes will be making definite plans to bring happiness to others, and we will want to relate these experiences to worship wherever possible.

Through the use of greens, red candles, pictures, a crèche, or special offering receptacles, we can help to provide a worshipful atmosphere in the department.

For these sessions the leader may find helpful the books, *Christmas Everywhere*, Sechrist, and *Yuletide in Many Lands*, the 1940 annual published by the Augsburg Publishing House. Most of the songs are familiar or can be found in the lesson leaflets or in *Primary Music and Worship*¹, *Songs for Little People*², or *Song and Play for Children*³.

1. Christmas Carols Everywhere

Today we shall try to help the children to realize that Christmas carols are loved and sung by children all over the world. A picture of children singing would be appropriate for the worship center. Christmas greens, holly or pine cones will help to bring the seasonal atmosphere to the room.

PREPARATION FOR WORSHIP: Call attention to the picture of singing children. "Why do you think the children are singing? What might they be singing?"

What is a Christmas carol? (A song that tells the Christmas story.) Try to remember something about the Christmas story as we listen to some carols."

QUIET MUSIC: "Away in a Manger," and "Silent Night" on the piano or on a victrola.

CALL TO WORSHIP: Sing unto the Lord with thanksgiving.—Psalm 147: 7

RESPONSE: "O Come and Let Us Worship"¹

SONG: "Song of Praise"³

CONVERSATION: "These are happy days because Christmas is coming, and when we are happy most of us like to sing. Did the music help you to remember any Christmas songs that you learned to like last year? ('Away in a Manger' and 'Silent Night' probably will be suggested.) I am sure you will want to sing those carols again, but first perhaps you would like to learn something about their beginning. Both of these songs were written in a language that you would not understand, but boys and girls in a faraway land do understand and they love to sing these carols in their language just as you and I love to sing them in English."

STORY: "Long, long ago there lived in Germany a great preacher by the name of Martin Luther. He was very busy as he went about telling people about God and Jesus, but he was not too busy to think of his own boys and girls and his own home. That home was a happy, busy place, especially at Christmas time. Besides the usual work of keeping the house neat and clean and cooking meals for the family, Mother Luther baked special cakes for the Christmas dinner and planned surprises for the family.

"One Christmas there was a baby in this home. Of course, babies require special attention and bring extra work to mothers, but I imagine Father Luther and all the children did their share to help. I don't know what made Father Luther think of the words of the song, but it may be he was trying to rock the baby to sleep while Mother Luther baked the Christmas cakes. In any case, I think he often looked down at the little baby sleeping in his crib, and recalled that Jesus had had no bed so soft and cozy. One day, he wrote these words. (Repeat the words of the song.) The song was his surprise to the children that Christmas. Soon all the children who were big enough to sing had learned the new carol, and when guests came to the Luther home, how proud the children were to sing it. Before long the children shared the song with their friends and the song spread until not only the children of Germany learned to love this song, but also the children of England and America and of many other lands. When we sing it today we can think of it as a gift from Martin Luther to all the children of the world in honor of Jesus."

SONGS: "Away in a Manger,"¹ and "Silent Night."¹ While the second song is sung, ask a child to hold a nativity picture before the group.

PRAYER: "We thank you, dear God, for Christmas, for the people who wrote the Christmas story in carols, and for voices to sing these carols. We are glad that children all over the world may sing the Christmas story. Help us to sing this great story with joy in our hearts."

A CAROL FROM ANOTHER LAND: Read or sing a carol or two from another land. See Course II, Part 1, page 142 for suggestions.

THE FIRST CHRISTMAS SONG: Luke 2: 10

SONG: "Carol, Children, Carol"²

2. Christmas Stories Everywhere

In today's session we hope to build appreciation for Christmas stories from other lands and to help our children to understand that boys and girls of all lands love the story of the first Christmas. Use the picture, *The Sistine Madonna*, (Primary Picture Set, Course I, Part 1) for the worship center.

PREPARATION FOR WORSHIP: "Last week we learned that many people have tried to tell the Christmas story through carols. Others have written music without words to try to tell this story. While we listen to our quiet music, can you recognize the part that tells about the shepherds and their sheep?"

QUIET MUSIC: "Pastorale," from Handel's "Messiah." A victrola may be used.

CALL TO WORSHIP: "O Come and Let Us Worship"¹

A SONG STORY: "Away in a Manger."² Recall how this was written.

A PICTURE STORY: *The Arrival of the Shepherds*, Lerolle. "Perhaps you never have thought that wherever the Christmas story is known, people love it. Martin Luther tried to retell it in a poem or carol for us to sing. Handel, a great musician who also lived in a faraway country, tried to tell the story through the lovely music we have heard. In another country an artist tried to tell it by painting this picture. Let us all look at the picture while Miss _____ plays for us." Play "Silent Night." "Jane, what story do you think the artist told?" Guide the study of the picture with questions such as the following: "Where is the baby? Who is holding him? Who is near by? Who have come to see the baby? From where have they come? What have they brought with them? How do they seem to feel? Do you think that the baby can sleep there? Why?"

SONG: "The Sleep of the Baby Jesus," Leaflet 11, Year 1, or "The Friendly Beasts"³

STORY: "Babouska," Course II, Part 1, page 132. Introduce this as a story from Russia, another faraway land. Other stories such as "Gretchen and the Wooden Shoe," that relate Christmas to boys and girls of another land may be substituted.

SONG: "The Snow Lay on the Ground," Leaflet 10, Course II, or another carol that the pupils have learned. The second-year class may be ready to share the new carol that they learned last week.

THE BIBLE STORY: Luke 2: 8-16. This may be read or recited by a pupil if one is prepared.

PRAYER: Guide the children to thank God silently for the people who have told the Christmas story (1) in carols or poems, (2) in music, (3) in pictures, (4) in books, and (5) most of all for the Bible where we find the first Christmas story. Close by voicing a brief prayer for children everywhere who hear this story this year as well as for those who have not yet heard this wonderful story.

SONG: "Carol, Children, Carol"²

3. Christmas Giving Everywhere

Since this is the Sunday before Christmas, there may be special emphasis on giving and the joy it brings. Pupils may come with gifts of money, food or clothing, and such gifts should become a part of their worship. Allow space on or near the worship table for placing gifts. Let one of the class groups select and place the picture for the worship center.

PREPARATION FOR WORSHIP: "For the

last few weeks many of you have been thinking about Christmas gifts, for you learned in your first-year course

"If you want to be happy on Christmas Day,
Give something away! Give something away!"

You have been planning gifts for other people." Let the children tell about the gifts they have been making and to whom the gifts will be given. "It is fun to give gifts at Christmas, isn't it? While we listen to some Christmas music, try to think of boys and girls in other lands whom you would like to make happy with gifts if you could. Think of the people without homes and clothing or even food because of the war, and what you would like to do to make them happy."

QUIET MUSIC: Selected Christmas carols

CALL TO WORSHIP: "O Come and Let Us Worship"¹

SONG: "Away in a Manger"²

LEADER: "The baby Jesus was God's best gift to the world. The first-year children will tell us why God gave this gift to us."

BIBLE VERSE: He loved us, and sent his Son.—1 John 4: 10

SONG OR POEM: "What Can I Give Him?"²

STORY: "Heart Gifts" (This is a story that tells how some Chinese Children showed their love to God when they seemed to have nothing to give.)

Christmas time was coming in China, but this year it was different. Last year the boys and girls of the Christian center had had great fun in their homes feasting and playing with friends. How they had enjoyed the Christmas service in the chapel of the mission school! Each one had taken his gift to the altar and had shared in playing the Christmas story. Then the war came. Their homes were destroyed and the mission school was closed. Kind friends took them to a strange place where there was no chapel for the Christmas service, but they still could sing together and listen to stories.

"Next week," announced Miss Li one day, "we shall have our Christmas service. Each one is asked to bring a gift for patients in the hospital. I know you do not have money this year to buy gifts, but I think each of you can find some small thing. As long as it is given with love, God will recognize the smallest gift that is brought."

During the following days the boys and girls thought much about the gifts. Each wanted to show his love to God as the Wise Men had. But where could they find gifts to give?

"Look what I've found," cried Ah Ping as she held forth a shiny golden leaf that fell from a tree. "It is going to

be my Christmas gift instead of the big golden orange I would like to give."

"I'm going to give this," said Ching Ho softly as she drew forth a Bible picture card that she had treasured for many days. "I think it should make some child in the hospital happy, don't you?"

Just then Ming Lok came along, carefully cupping his hands.

"What's that?" asked the girls.

"Cement," replied Ming Lok. "The gardener said I could have it. It's going to be my gift." The girls thought that cement was a very strange gift to bring, but they did not know that Ming Lok had other plans. Very carefully he mixed the cement with water and sand, and from it he made a table garden with a tiny bridge and places for growing plants. It was a lovely gift indeed when it was finished.

At the Christmas service, each child had a gift to represent his love. Some brought feathers dropped from birds. Not one child felt he was without a gift to God that Christmas, when there had seemed to be nothing to give.

PICTURE POSING AND OFFERING SERVICE: The second-grade children may be ready to pose a picture of the Christmas story, or the third-grade may give their play. This may be presented in connection with another carol and the recital of Luke 2: 8-20. Following this, invite the children to join the picture scene by bringing their gifts reverently to the space provided for them, and then kneeling there quietly. Piano music should accompany the movement until all are ready for prayer.

PRAYER: Dear God, we thank you that we can bring these gifts to you and that boys and girls everywhere may know the joy of giving. Most of all we thank you for your Gift of Jesus.

4. Christmas Joys Everywhere

Today will be a time for sharing Christmas joys and using familiar materials to build happy worship experiences.

PREPARATION FOR WORSHIP: "Did you have a happy Christmas? How do you feel when you are happy?" This may lead to singing a carol which the children suggest. "Who are some of the people whom you tried to make happy this year? Yes, I'm sure Mrs. _____ was happy to hear your class sing for her. Perhaps Grade 2 will sing for us now the carol that they sang for Mrs. _____." (Singing of special carol) Have you ever thought how many happy people there are in the world at Christmas time? Will you think about them as we listen once more to our Christmas music?"

QUIET MUSIC

(Please turn to page 33)

Junior Worship Suggestions

Christmas in Our Hearts

By DORIS CLORE DEMAREE

TO MANY JUNIORS Christmas means little more than getting. The joy and happiness that should dominate the season is thus a shallow, selfish experience rather than the rich, full, joyousness it should be. It is true that juniors are acquainted with the Christmas story and they have some familiarity with the Christmas carols, stories and pictures. But the Christmas celebration has not had the religious emphasis that would give it the full richness which should be theirs.

During our worship this month we want to center the attention of the juniors upon the Christian spirit of Christmas, and seek to make this spirit a part of their daily living. Through the use of their past experiences and Christmas materials we will try to make this season one of real joy and happiness for them. We will help them to realize that Christmas is sharing and that includes both giving and receiving, with major emphasis upon giving. We will help them to a deeper understanding that the real spirit of Christmas is love. Finally, we shall try to help them to realize that the true spirit of Christmas love must be kept in our hearts throughout the year and find expression in all our actions.

Most junior workers will have access to a number of good Christmas pictures. Some may be found in the new junior Resource Materials. Others may be borrowed for a day from the primary and beginner Picture Sets. Good, full-page colored pictures may be found in many Christmas books such as Margaret Tarant's *Christmas Book*, *Yuletide in Many Lands*, and *Christmas*, an annual. Vary the pictures each week, using a manger scene on the third Sunday unless a crèche is available.

On the second and third Sundays carols, old and new, may be sung as preparation for worship. On the first Sunday of December the first-year juniors will begin to learn the carol, "Bring a Torch, Jeannette, Isabella." You might work with their teacher so that she will guide her group in planning a dramatization for the third Sunday. The second-year juniors may have learned "Bethlehem Lullaby." Both are in the new courses. The leader of worship will want to plan carefully with the teachers for any possibilities in the use of memory materials and other contributions that would enrich the experience of worship for all.

1. Christmas Is Happiness

PREPARATION FOR WORSHIP: Play softly, "Silent Night"

LEADER: "I am sure the music we have just listened to reminded each of us of something lovely, something that has been a part of the happiest season of the year, Christmas. Perhaps, as we listened to the piano many of us thought of Christmas carols and hymns we know. Shall we sing some we like best?"

CAROL SINGING: Let the juniors suggest their favorites now or have a committee prepare a list beforehand.

LEADER: "The music may have helped us to remember a beautiful Christmas picture that we like."

PICTURE ENJOYMENT: Do not choose a picture that will be used in the classes in later sessions. If your worship follows the class session, you may choose one that was used this morning and ask that class to be prepared to tell about it. If no pictures are available you may let them tell of favorites.

LEADER: "I am sure that the music reminded all of us of the Christmas story."

THE CHRISTMAS STORY: Luke 2: 8-16 (Read by an adult prepared with reverent appreciation.)

GUIDED PRAYER: "We have been thinking of happy times at Christmas and of some of the things that helped to make these times joyous. As we think again of the Christmas carols, let us thank God for the many people who have given them to us—those who wrote the words, those who composed the music, people who made the musical instruments and many others. (Silence)"

"Let us think now of the beautiful Christmas pictures we enjoy. Many people have helped us to have those pictures. There are the artists who loved the story of Jesus and who were able to put its beauty on canvas. There were those who made the paints, the brushes and the canvas on which the pictures were painted. (Silence) Let us thank God now for these pictures and for all who have helped to give them to us. (Silence)"

"Many others have loved Jesus so much that they have told the story of his birth over and over again. Some of them wrote it for us to read today. Let us thank God for all who have helped to give us the story of Christmas. (Silence)"

"Now let us think of Jesus, whose



Samuel D. Myelis

birthday we celebrate at Christmas. Think of his kindness, his love for others, his courage to do that which he believed to be right, even though it sometimes meant danger. (Silence) Let us thank God for Jesus." (Silence)

HYMN: "Praise to God in Heaven"¹ (stanzas 1 and 4)

OFFERING SERVICE: For dedicatory hymn use "Our Gifts We Share"¹

CLOSING PRAYER of thanks for the happiness of Christmas

2. Christmas Is Sharing

PREPARATION FOR WORSHIP: Sing Christmas carols

CALL TO WORSHIP: Chorus of "O Come, All Ye Faithful"

CHRISTMAS STORY: Matthew 2: 1-2, 11 (Read by adult)

HYMN: "Praise to God in Heaven"¹

OFFERING SERVICE
HYMN: "Silent Night," "There's a Song in the Air,"¹ or "Everywhere, Everywhere, Christmas Tonight"²

LEADER: "'God so loved the world that he gave . . . his Son.' We have Christmas today because God shared with us the best gift in the world, the baby Jesus. Can you think of others who shared at that first Christmas?" Help the juniors to recall that the Wise Men brought their gifts, the angels shared their beautiful music, the shepherds gave their love and adoration, the innkeeper shared the only room he had left, and the animals shared their manger to make a bed for the newborn child. "Because we love Jesus so much we, too, want to share with others at Christmas time. In your classes and at home, you have been planning and working to make gifts for someone you love. No matter how small our gift may be if it is given with love it is more precious than jewels. — will tell us a story."

STORY: Choose one of the lovely

Christmas stories such as "Why the Chimes Rang."

PRAYER: Our Father, we thank you for that first Christmas gift, the baby Jesus. When we think of that first Christmas gift, we understand better how much you love everyone in the world. It makes us love you more and more. We are glad that we, too, can give gifts with love and that we can receive other gifts that are given to us, with love and good will. As we give and receive, help us to understand that Christmas truly is sharing. Amen.

3. Christmas Is Love

PREPARATION FOR WORSHIP: Sing old and new carols

CALL TO WORSHIP: Chorus of "O Come, All Ye Faithful"

CHRISTMAS STORY: If one or more of the classes have memorized the Christmas story from the Bible, they may present it as their contribution to the worship service. If no group has prepared it you may have them read in unison both the Matthew and the Luke passages.

OFFERTORY: "Praise to God in Heaven" (stanzas 1, 2 and 3)

DRAMATIZATION OF CAROL: "Bring a Torch, Jeannette, Isabella" by first-year juniors. A junior or the teacher will want to be ready with the introduction. See the "Bible Study Guide." If no crèche is available, a picture such as Lerolle's *The Arrival of the Shepherds* may be used, or some of the class may pose the manger scene while others dramatize the carol.

SOLO OR READING: "Love Came Down at Christmas" (stanzas 1 and 3) by Christina G. Rossetti. *American Junior Church School Hymnal*

CONVERSATION: "What do you think this poem means when it says, 'Love came down at Christmas'? If Christmas is love, can you think of anything that is happening anywhere which shows us that it is at work in the world?" Help them to give actual cases. The second-year class will be able to make a contribution from their study. Be ready to tell of work like that done by China Relief, Friends Service Committee, by individuals or groups for refugees and for the Americans in the Japanese Relocation Centers. Your minister or librarian will be able to help you to find the information. See also *Missions* magazine. Select the material that shows love at work.

HYMN: "The Shepherd's Carol"¹

PRAYER: That we may continue to spread love around the world

4. Christmas in Our Hearts

PREPARATION FOR WORSHIP: Play a carol softly

HYMN: "Bring a Torch, Jeannette, Isabella" or "O Come, All Ye Faithful"

OFFERTORY: As last Sunday, but use only the first stanza of "Praise to God in Heaven"

CHRISTMAS STORY IN VERSE AND SONG: One of the classes may have worked out such a service. You will want to consult the teacher well ahead of today. Or use the following:

Hymn: "O Little Town of Bethlehem," stanzas 1, 2

Luke 2: 8-12

Hymn: "Silent Night" or "Joy to the World," stanza 1

Luke 2: 13-14

Hymn: "It Came Upon the Midnight Clear," stanza 1

Luke 2: 15-16

Hymn: "The First Noel," stanzas 1, 2
Matthew 2: 1-2, 11

Hymn: "We Three Kings of Orient Are" or "The First Noel," stanzas 2, 3

PRAYER: Thanksgiving for Jesus

LEADER: "A poet once heard the Christmas bells ringing and he thought that the day had come when there was peace in all the world. He was happy until he remembered the wars raging, and the many people who had hate in their hearts. Then it seemed to him that the bells sang a mocking song, a song that wasn't true. This made him sad until he thought of God and God's Christmas gift to the world. As he listened the bells seemed to sing a new song, that God was still at work in the world and that the bells would continue to ring until at last there truly was peace in all the world."

HYMN: "I Heard the Bells on Christmas Day."²

LEADER: "We have been thinking of Christmas and something of what it means. The things we have thought about have been made into a poem."

POEM: "Christmas in Your Heart"

Christmas in the windows,
Christmas in the street,
Christmas in the hearts
Of all people whom we meet.

Christmas time means giving,
Christmas time means love,
Christmas time means worship
Of the Son of God above.

Christmas celebration
Should be set apart,
But always keep the spirit
Of Christmas in your heart.

PRAYER: That we keep the spirit of Christmas in our hearts throughout the year and that we keep it working in all that we do and say.

¹ Hymns for Junior Worship
² Junior Hymns and Songs

Christmas Gifts

By MRS. J. M. COON

SURELY this Christmas," said our pastor, "we should center our thoughts on giving, not on getting." So we planned with the junior boys and girls to give money to the children of China, and to give their own talent to their church and to their parents.

The gift to the church was arranged for first. The juniors prepared several carols and asked the director of the church music to give them an audition. He did this early in December and together they selected those carols that would fit into the pageant to be presented at the evening worship service just before Christmas. The juniors then were asked to join the youth choir for that evening.

On the night of the pageant, the boys and girls were robed early and sat quietly, listening to a Christmas story until time for the service to begin. The director then called the choir together and spoke earnestly about the religious service they were giving by singing in the pageant. The pastor offered prayer. Into the hush of the moment pealed the organ's chimes, and the boys and girls entered the choir loft with perfect dignity and seriousness. Both they and their teachers felt that through the use of their talents, the juniors were experiencing another way in which they could serve their church and show their love for God.

The gift of money also was started early. Each Sunday in December the teachers told some story about the need of children in China. The "Jar-of-money-that-travels"³ stood on the table to receive their enthusiastic contributions. Together with the primary gift for the same purpose, over sixteen dollars was raised in this way for the World Emergency Fund.

The gift of talent to parents was expressed through our annual junior Christmas party. The juniors had voted that instead of enjoying a party planned for them by the teachers, they and their teachers would plan a party for their parents. Each class contributed something special toward a varied program in which every individual had some part. The program closed with a play arranged by the teachers so that the presentation of the "Jar-of-money-that-travels" might be the high point of the party.

In the first scene a "family" decided to forego all exchange of gifts and to

(Please turn to page 33)

³ For information on this stewardship project write to the Department of Missionary Education, 152 Madison Avenue, New York 16, N. Y.

A World That Needed Jesus¹

By MABEL A. NIEDERMEYER

Introduction

Purpose and Scope

During this four-session Christmas unit, we shall try to guide the juniors to discover the needs that existed in the world before Jesus came and the ways in which he met the needs of that day and of our day as well.

Desired Outcomes

This study should lead the juniors to:

1. A knowledge of the kind of world into which Jesus was born.
2. The ability to compare the first century world with that of today and to sense how the same urgent need that Christ came to serve still exists today—the need for brotherhood rather than conqueror and subject, trust in God rather than fear and insecurity, good will and kindness rather than aggression and force, co-operation rather than hatred and strife.
3. Gratitude for the gift of Jesus and the Christian way of life.
4. Growth in their desire to accept Him and to be Christian in their daily living.
5. Skill in the practice of love and good will.

The Juniors' Experiences and This Unit

The juniors see the commercial practices of the Christmas season, and sometimes lose sight of the real meaning of this religious celebration. Many will be confused because of the wide differences of thought with regard to world peace and brotherhood as expressed in the Christmas message, and as manifest in the attitude of most adults toward world conditions today. They both receive and give gifts, but often the thought of receiving overshadows the joy of giving and planning for others. With many juniors, however, the emphasis is placed on the "giving" side. They may be participating now in a church project of giving. No doubt, some of these experiences have been looked upon as expressions of love and good will, but most juniors will not have considered how Jesus' coming met real world needs. Basing your work with the juniors on the experiences of your own group, you can help to lead them to understand better how Jesus' coming really met the needs of the world of that day as well as the problems of today.

Material for the Juniors

The children's session plans provide for a study and work period followed by a period of reports and worship each week. This material will be found in the story-paper *Juniors* for November 28 through December 19. These materials are presented a week ahead of the meeting date so that the juniors may use them in their preparation.

Session 1. December 5

A WORLD THAT NEEDED JESUS

Two books will be helpful to your juniors as they study about the world into which Jesus was born, *The Story of Jesus for Young People*, by Walter Russell Bowie, and *The Bible Guide Book* by Entwistle. If possible have these on your browsing table today. Go through both of them and put bookmarks at those places where information is given concerning Palestine at the time of Jesus' birth. You will want to do some background reading at this point. Ask your pastor for books from his library that will give you helpful information. Or, browse through the shelves at the public library for books dealing with the life of Jesus and the land where he lived.

The Worship Committee may need your help as they work on their order of service. If they have not worked on such a committee before, you may need to help them to understand the principles involved in planning a service. Help them to choose hymns, pictures and other materials in keeping with today's worship theme.

Encourage the juniors to give the reports in their own words. If it seems wise for you to make a summary statement after the reports have been given, emphasize the needs which were in the world at the time of Jesus' birth. The needs should be clearly understood, or the juniors will miss the significance of the birth of Jesus as the event that led to a new order for men of good will.

Session Outline

INTRODUCTION TO THIS UNIT: By junior leader

ORGANIZATION FOR WORK AND STUDY
STUDY AND WORK PERIOD

REPORT: By juniors as planned by study group

WORSHIP: As planned by Worship Committee

PLANNING FOR THE NEXT MEETING:
Juniors and adult counselor

GREAT JOY TO ALL PEOPLE

Today's session will help the juniors to discover anew the joyousness of the Christmas season and ways in which they may share that joy with others. The joy which was brought to the world on that first Christmas morning should be seen against the background of last week's discussion. The introduction by the junior leader will do this in part, but you will need to be ready to help the juniors to understand the meaning of the coming of Jesus into the world for the men and women of his day.

The discussion also should include the thought of the joy that Christmas brings to the world today. The hymns studied show that joy as it has been expressed by song writers. During the planning period the juniors will find ways to share the spreading of this joy.

Your service activity will of course depend upon your own local circumstances and other plans in your church. If Christmas greetings are to be made, you may wish to have a workshop period with your juniors sometime during the week. If carols are to be sung and calls made, suggest that the juniors learn a new carol. You should have several suggestions to make for their final choice.

The Worship Committee will need special help. It is suggested that you meet with the chairman as you and your junior leader make final plans for today's session so that any necessary preparations may be made before today's meeting.

The junior who reports on the Angel's Song probably will lead the others in learning that passage of Scripture. In doing so, read the whole passage over to help the juniors to see the full meaning and story—the shepherds in the fields, the angel who appeared unto them, the angel's message of joy, and the angel chorus of love and good will. This will help them to learn it as a single passage and not as so many individual verses.

Session Outline

HYMN: "Joy to the World"

ORGANIZATION FOR WORK AND STUDY:
Led by junior leader

STUDY AND WORK PERIOD: Two groups

REPORT AND DISCUSSION PERIOD: The juniors

LEARNING THE ANGEL'S SONG OF JOY:
Luke 2: 8-14

WORSHIP SERVICE: As planned by Worship Committee

PLANNING PERIOD: Planning a way to share Christmas joy with others

¹ Prepared from outlines copyrighted by the International Council of Religious Education.

THE JUNIOR SOCIETY

Session 3. December 19

HIS LIFE WORK

It will be your purpose today to lead your juniors to understand that Jesus chose his life work in keeping with God's will for his life, and that he found supreme joy and satisfaction in that work.

The stories may be familiar to some in the group. They will not be studied in detail today, but viewed as part of the total life work of the Master.

Be sure that the juniors understand that the story, "Jesus Begins His Life Work," in their material is an imaginary one. Help them to feel that the Bible account of Jesus' life and the studies historians have made of the life and customs of his day lead us to believe that such a story might have happened. The latter part of it is based on the Scripture story of Jesus' baptism.

It may be best for you to tell this story during the worship service. If a junior should tell it, you might read it aloud with the storyteller as the first step in his preparation. Such a reading will help him to gain an appreciation of it and to see the way in which it should be told. If the junior is a good reader, he might read the story instead of telling it. In that case, he should read it aloud several times before he attempts to read it to the group.

Session Outline

HYMN: "My Master Was a Worker"

ORGANIZATION FOR WORK AND STUDY:

Led by junior leader

STUDY AND WORK PERIOD: By two groups of juniors

REPORTS ON THE LIFE WORK OF JESUS:

By study group

WORSHIP SERVICE

SERVICE ACTIVITY WORK PERIOD: Led by junior leader

PLANNING FOR THE NEXT MEETING

Session 4. December 26

HIS WORK GOES ON

Your purpose today is to help the juniors to discover the ways in which Jesus' work is being carried forward in the world today. Some of the items to be reported during the panel discussion deal with the work of the church at home and abroad and some with pieces of philanthropic work that has been inspired by the Christian motive of service. Both are testimonies to the work that Jesus did and to its value for life today.

It is suggested that you give special help to the Worship Committee. You will need also to help the junior leader and leader of the study group so that they will know how to work out the panel discussion. If you can call on

some other worker with juniors to help you today, that leader could work with the study group as they gather their information and plan their report.

Session Outline

HYMN: "My Master Was a Worker"

ORGANIZATION FOR STUDY AND WORK
STUDY AND WORK PERIOD

PANEL DISCUSSION: Ways in Which the Work of Jesus Is Being Carried on Today

CLOSING WORSHIP PERIOD: Planned by Worship Committee

Christian Projects for Christmas

(Concluded from page 21)

ity or foreign groups. From your Baptist state or nearest large city headquarters find out about a group with whom the children may have a correspondence project. Children in states where evergreen abounds have furnished much delight to city children with Christmas wreaths, clusters of pine cones, or various things made from nature. Articles made from birch bark or from birch trees are treasured by any who receive them. Children of all nationalities in the cities can find many things to delight the noncity child. Formerly this rural-urban exchange has taken place mainly between whites, but this Christmas should find democracy in action as children experience the fact of finding themselves belonging to only one of many groups who love the heavenly Father and who rejoice equally in the birth of their Saviour.

Christmas Everywhere

(Concluded from page 29)

CALL TO WORSHIP: "O Come and Let Us Worship"

SONG: "Silent Night"

A PICTURE STUDY: Study another of the nativity pictures that has not been studied during the worship session. Perhaps a pupil from Grade 3 can tell about one of the pictures mentioned in the teacher's text, pages 122-123.

SONG: "The Sleep of the Baby Jesus" (Leaflet)

RECALL OF BIBLE STORY: If the story was not dramatized last week by Grade 2, they may do this today. Or the older children may read or recite from the Bible, Luke 2: 8-20.

CONVERSATION: Speak again of the joys of the shepherds and the Wise Men, and how this story has brought joy to people everywhere.

PIANO OR VICTROLA MUSIC: "Joy to

the World." Ask the group to try to feel the joy expressed by the music.

PRAYER: Let the children silently thank God for special joys that they have enjoyed during the week. Close with an audible prayer that children everywhere may have some joys also.

OFFERING

SONG: "What Can I Give Him"²

CLOSING SONG: "Song of Praise"³

Junior Christmas Gifts

(Concluded from page 31)

contribute to a fund for needy Chinese children. They also decided to invite the neighbors to a Christmas party and to present a tableau based on the Chinese conception of the visit of the Wise Men. In the second scene the audience was assumed to be the neighbors, assembled in the family living room. The "family" appeared, costumed for the tableau, and arranged themselves behind a screen. The father welcomed his neighbors and asked one of them to read the Scripture story and another to sing a carol while the tableau was presented. While the neighbors took the parts, the father removed the screen and took his place in the tableau group.

After the carol was sung, the father again left the tableau group and explained to his friends about the "Jar-of-money-that-travels" and its connection with the tableau that they had presented. He asked his friends if they would like to add to the gift. Two Wise Men stepped out of the tableau group and passed the jar through the audience. They resumed their places and the father presented the money to the pastor. After the pastor had spoken of the plight of the children in war torn countries, the father suggested that the group unite in prayer. He and the Wise Men knelt around the seated mother and her child as he offered the following prayer:

"Our heavenly Father, we thank thee for the baby Jesus who came to this earth to be our Saviour and Friend and to help us to be thy good children. We thank thee that thou hast given us homes and food and happiness. We thank thee that we can share some of our happiness by helping to feed lonely, hungry children. We ask thee that when they eat the food our money buys they will love Jesus more. Amen."

A carol sing helped us to make the transition from this serious point to the social hour that followed. At no time during their month of preparation did the boys and girls seem to feel that they were showing off. They obviously were giving what they had, consciously and intelligently to Jesus.

Young People's Leader

Do Decorate

By ELEANOR HEAD

CHRISTMAS, especially this year, needs a background of cheer. This can be supplied in many original and attractive ways, and with almost no expense, by using materials at hand to make colorful decorations. A group of young people will find enjoyable work brightening either the church or the church school rooms. Gay decorations will help make the holidays happy at home, too.

A picture, framed or mounted on cardboard, serves as an excellent nucleus for a wall decoration in any empty space, or above a table or a mantel. A print of the Holy Family or one of the Madonnas

may be used with an especially good effect. A swag of greens and bright forms, as in Figure A, will fill a fairly large wall space attractively. Construct the swag around a piece of rope from four to ten feet long, depending upon the size of the picture and the space to be filled. Though fresh winter fruit may be chosen, a more lasting decoration can be made by including painted pine cones, gourds, nuts in husks and dried seed pods. Use enamels, oil paints or show-card colors. Members can contribute odds and ends of paint. Cones and other objects may be painted with a brush. Holding the stem by a clothespin prevents daubed fingers. If paint is plentiful, dip the cones and the pods; then hang them on a line to drip. Tie a string to each piece beforehand. Select colors that harmonize with those of the picture.

When dry, tie cones, gourds and pods with the greens to the rope. Any ever-green abundant in your neighborhood will serve. Break off small sprays. Begin at each end of the rope, first tying on the greens with string. Add smaller painted forms, nuts, pods or little cones. Increase the thickness of the swag toward the center, as shown in the illustration. At the exact center tie a large gourd or cone.

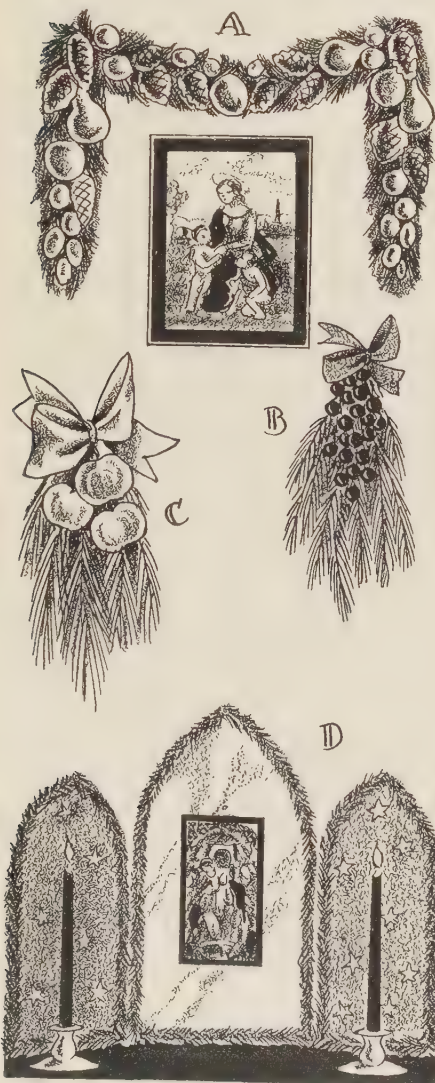
A frame of Della Robbia style can be manufactured from painted cones, gourds and seed pods as shown in Figure E. Cut the foundation from cardboard, making it three inches wide for an eighteen-inch frame and wider for a larger picture. When covered, the frame becomes wider. Sew each spray of green and each cone or pod in place with button-hole thread in a darning needle. A little glue here and there will be added protection. Della Robbia colors, yellow, orange, blue and deep purple with green foliage, are especially lovely if they look well with the picture. If not, choose colors in the picture. A square frame can also be made.

Sprays of green provide practical decorations for smaller spaces, either at church or at home. One tied at each pew entrance lends a festive yet dignified air. Add a brisk bow cut from tissue paper or cellophane. Colored cambric supplies a more durable and only slightly more

expensive bow material. Cut into suitable ribbon width and tie. For an original decoration, tie two or three red apples to a green spray as in Figure C, or add cranberries as in Figure B. String each berry on a red thread; then tie in a bunch.

Homemade wreaths, too, combine effectively with red fruits or vegetables. Figure F has red peppers. Make wreaths by tying small sprays to a circular foundation. If you lack wire or coat hangers to bend into a circle, cut cardboard foundations. For a twelve-inch wreath, make the foundation an inch wide.

If greens are scarce, construct wreaths



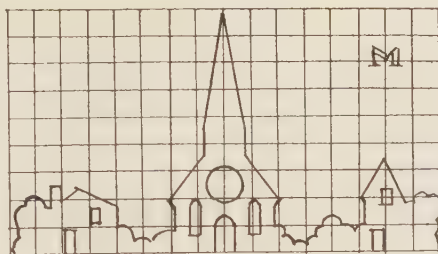
as in Figure H, by winding a cardboard foundation with green paper cut in a fringe four inches long. A bunch of small Christmas-tree ornaments hung in the center of a wreath adds color.

A large Bethlehem scene provides an appropriate background for a platform or other place where a Christmas program will be given. Prepare this on a wooden curtain stretcher enlarged to its greatest extent. Stretch a sheet, dyed light blue, upon it. Across the bottom stretch a width of tan cambric. Cut silhouettes of the town from paper, black for the distant row of buildings and gray for the nearer row. Paste these to the background sheet. A gold-paper star completes the scene. Cover the wooden edge of the stretcher with sprays of green, using buttonhole thread in a darning needle. Wind the thread around the wooden frame and sew through the cloth.

If a large space must be filled, make curtains to hang at either side of the scene. Well-worn and mended sheets can be utilized. Dye them a blue somewhat darker than the sky. Buy dark-blue dye for economy. Paste gold or silver paper stars on the curtains, as illustrated.

Whether or not you have a Christmas tree, a gift table is an attraction at home or at the church school, where gifts for the family, for a class or a group may be displayed. Any medium-sized or large table will do. A triptych provides an interesting background as shown in Figure D. Cut this in three pieces from heavy cardboard. The size depends upon the table length. For an average size, make the center panel eighteen inches wide and three feet high, with side panels one foot wide and two feet high. Cover the center panel with gold or silver paper, or paint it. Cover the side panels with blue paper and paste on gold or silver stars. Edge the three parts with a narrow border of evergreen. A small awl may be useful for punching holes through which to run a darning needle and heavy thread when binding on the greens. Hinge the panels together at the back with Scotch tape. Paste a suitable print in the center panel. This decoration may also be used for a mantel or a desk.

Starch branches lend a festive effect whether used alone or with a picture, as in Figure K. Choose bare, lacy branches. Make a paste by mixing cornstarch, flour and water, two cups of starch to one cup of flour. Add a teaspoonful of glue to each pint. Do not cook. Small branches can be dipped. Place large branches on newspaper and pour on the starch with a spoon, turning the branches until covered with the paste. Water-color paint or rinsing dye added to the mixture pro-



duces delicate tints. For further color, tip each twig with melted red sealing wax or enamel paint in any gay color.

Another decoration to place near the back of a gift table, on a mantel or in a window, is the scene, Figure J, cut from cardboard. Figure M supplies the pattern. Enlarge this on wrapping paper, first marking squares of two or three inches. In each square on the paper, copy the lines in the corresponding square in Figure M. Trace the resulting enlargement on cardboard. To save material, cut the cardboard into three sections, the church and the houses. Brace them together at the back by gluing cardboard strips across. Make cardboard standards in the back of each end. Cut out the windows and the doors and paste orange or yellow tissue paper or cellophane behind them. Place a light behind the church windows, made of colored and figured tissue paper.

Paper cups, painted in bright colors or gold, provide realistic Christmas bells. Only oil paint or enamels can be applied

on waxed paper. Each clapper is a cranberry on a string.

For a humorous touch, fix angel heads like Figure G. White, pastel-tinted, gold or silver paper makes the wings, and white or pink cardboard the heads. Cut wing paper six inches square and fold into quarter-inch accordion pleats. Cut two-inch circles for heads. Paint round, blue eyes, a pink nose and a red mouth. Fringed yellow paper curled on a knife serves as hair. Tie the pleated wings at the center, leaving a string for hanging. Paste on a head. A second head can be pasted on the other side. Hang the angels from lighting fixtures, in doorways, windows or elsewhere, or use them for tree decorations at church or at home.

Encouragements to Crime

JUDGE J. M. BRAUDE of the Chicago Boys Court, in a recent address before a woman's club, said:

"If we hope ultimately to solve the problem of crime, prevention must begin in the high chair, not the electric chair."

From experience as a practicing attorney, leader of boys' clubs and as head of a court that has jurisdiction over boys 17 to 20 years of age, the judge has drawn a list of things that he calls "pre-disposing factors" toward crime. He said: "I don't label them causes of crime, which may go deeper, but they are provocative factors that I can back up with countless examples." He listed these crime provocative factors as follows:

1. Destructive toys and games tend to get boys into trouble.
2. Influence of improper literature not only of the sex variety but the wrong kind of adventure story; the sordid comic strip may prompt a crime.
3. Alcoholic liquor is responsible for thirty-five per cent of youthful offenses.
4. Use of marijuana is more widespread and dangerous than parents realize.
5. Influence of the automobile, not so potent since gasoline rationing, will be back in full force after the war.
6. Movies, radio and comic strips that glamorize crime are reflected in court cases.
7. Unsupervised basement clubs or gangs are seats of crime.
8. Parents who think they can live one kind of life and tell their children to live another.

■
LET us beware of losing our enthusiasm. Let us ever glory in something and strive to attain admiration for all that would ennoble and our interest in all that would enrich and beautify our life.—PHILLIPS BROOKS.

The Long Range

A Glimpse into the Future and
Youth's Part in Building It

By STUART W. KROLL

TODAY, in a world confused and emotionally unstable, the thought foremost in the minds of men concerns peace and the world of tomorrow. What will this new peace be like? How can it be made a universal and lasting thing? And the new world—how will it function? Who must help in building it? What part will the church play in it?

No thesis of a philosopher, high and safe in an ivory tower far removed from the present and its problems, will prove to be usable. The theories of a permanent peace and of a world state administered by a collective group of statesmen must remain mere paper work *unless the peoples in that world are prepared spiritually and mentally for such a plan.*

No material plan, however economically sound from the viewpoint of an economist, can be expected to succeed without equal spiritual advancement. On whose shoulders rests the major portion of such a task? It falls on those of the youth of today! The world to come, the freedoms yet to be won, the fulfillment of promises made yesterday—all these and many more problems present missions for today's youth who are looking toward tomorrow. More important still, work already started, not only here at home but also in the great foreign fields, must be continued. These problems need to be met with clear vision and sympathetic understanding, backed by long hours of thorough training.

Thus, the missionary of tomorrow faces a tremendous task. The young people now growing into adulthood will require all the teachings of love and faith that man can give them to erase from their minds the scars of hatred, distrust and bitterness that war imposes upon them. They will need to see effective examples of unselfish devotion and loyalty to purpose. To them the missionary must present a new spirit born out of chaos, but made strong through spiritual suffering. The person who would attempt this great task as leader must be at once a teacher and a psychologist.

Because the world looks to the church to supply such people, that institution faces a gigantic challenge. A renaissance of new spirituality must arise from this present conflagration or an inevitable return to the dark, medieval barbarism

of the early centuries threatens. The church alone cannot be expected to carry the burden of this moral and physical reconstruction of tomorrow. It can only serve as a great symbol from which must emanate the spirit of Christian brotherhood through the personalities of missionaries.

Upon the shoulders of such persons the crusade for all humanity must rest. Make no mistake—if the present civilization hopes to continue, the moral obligation for its livelihood depends largely and almost entirely upon the stand taken by the youths who feel the urge to take to all corners of the earth the teachings of peace and good will as given by Jesus Christ.

Those persons need to possess a thorough knowledge of the problems and the issues. The many churches will provide financial aid as will many societies that have entered into the work of rehabilita-

"I think of God as the Father and Inspirer of the soul—of Christ as its Redeemer and model; of Christianity as given to enlighten, perfect and glorify it."

—WILLIAM E. CHANNING

Ellis O. Hinsey



tion. Beyond this, the person interested can acquire a knowledge of the customs, the languages and the general social life of a country.

The great preparation time presents itself now. Aids and suggestions can be obtained from innumerable sources. Returned missionaries provide invaluable suggestions as to people and customs; available books offer a keen insight into the minds of foreign peoples. Trades vital in the work of reconstruction should be learned. Tomorrow's missionary must be a veritable Jack-of-all-trades and master of many! Entire villages that have disappeared will need to be rebuilt again. Surely the missionary could find no greater challenge to face than that of re-establishing the home toward which all Christian doctrine has been directed from time immemorial.

Such work cannot be for those who lack the spirit of adventure and high courage. Peril and danger become the daily companions of such courageous men and women who must give of their time unselfishly.

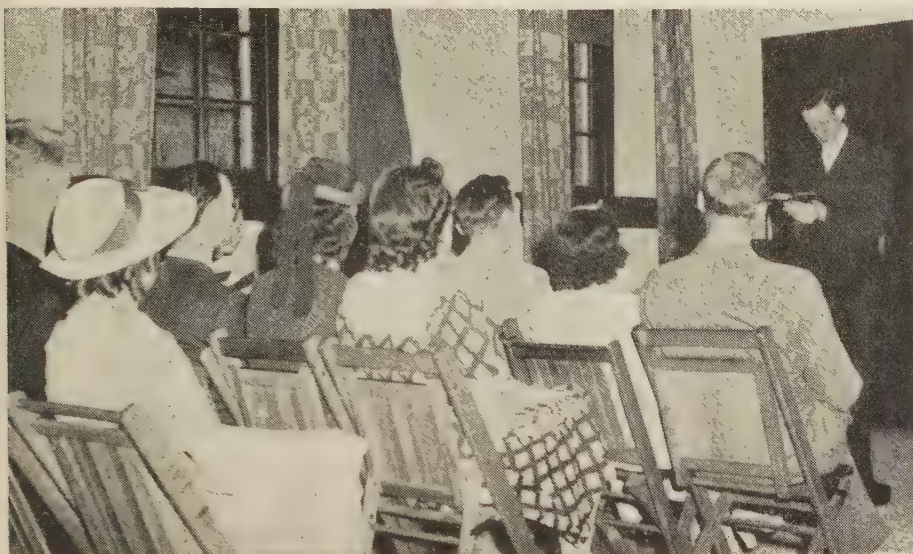
Where, in any walk of life, can one surpass or even equal the courage of Dr. Livingstone, trekking through the wilds of Africa to administer to the sick; of Father Damien, living and aiding the lepers; of Dr. Grenfell, fighting the poverty and the pestilence of Labrador; of E. Stanley Jones, laboring unceasingly for the masses of India? Each faced, in his work, the ultimate of living and touched the pinnacle of Christian idealism through humility and valorous sacrifice. The ages to come must repeat their names and reckon with the greatness of their deeds.

Behind each of these men lay hours of preparation for the life they chose. Study and long hours of research served as the ground work for most of them. For the others, an unceasing effort to learn while doing propelled them on to greater achievement. Yet each must have felt the frustration of seeing more to do than time would allow him.

Today in lands where starvation, pestilence and war ride relentlessly on, missionaries still continue their work despite limited facilities. They know that now, more than ever, their talents are needed. Through prison bars and from concentration camps stories come of the valor of courageous workers. Their task seems unending, but as they work at it they pave the way toward further aims yet to be achieved.

In years that lie ahead, the memory of a kind word or a helpful hand will burn in a mind long after the present cruelties and sufferings have passed. That memory should not be permitted to fade away; rather, it must be kept a vital, living fact. However, only the

(Please turn to page 41)



Wallace Green

Making the Lesson Interesting To Young People

By O. G. HERBRECHT

THERE lives no such being as an uninterested person. Everyone likes something, for life itself impels us to search for experiences from which we may extract enjoyment and profit.

Justified complainers frequently lament, "I can't get my class interested in the lesson at all." The plaintiffs, who deserve sympathy, may discover, however, that the class may not respond to the lesson simply because something else interests it more. Nevertheless, the pupil's interest must be won because the church offers him paramount equipment for meeting his problems. The teacher brave enough to attempt adequately to meet the issue of gaining the pupil's interested attention may appreciate a few suggestions.

1. *Living Material.* This does not mean that only material dealing with present-day situations should be used; it does mean that the subject matter must pertain to actual human life, whether it be the experience of Moses, of Jesus or of Wilfred Grenfell. Sometimes, however, lesson material does not directly involve a human character, but may deal with abstract ideas and ideals such as those found in the theological chapters of the book of Romans. Can such material be made to *live*? Yes, if the teacher takes that material and uses it to clothe an actual biblical or modern character. In preparing the lesson, the teacher must discover a person who answers the description of the truths suggested and then make the material into a dress for him or for her, as skillfully

as would a tailor. He need not mention the character's name until the close of the lesson when the class could undertake to identify the one used. We must remember that the writers based all the abstract teaching in the Bible upon people they had met. The class should enjoy "reclothing" them. The more *concretely* we present truth in terms of life experience, the closer do we approach the natural interest of youth so excited about life.

2. *The Vivid Teacher.* Good teaching requires imaginative ability that makes the class *see*. Recently I watched a man teacher with a class of six college-age girls who sat studiously quiet, giving courteous attention to his slow, methodical, calm exposition. In a respectful but lifeless attitude they sat, so it seemed, by a calmly flowing water with their eyes wide open but their thoughts far, far away. He could not compel active attention because he himself was not gripped by his lesson. He acted, in a way, merely as a waiter, not as a chef. He merely took things off a shelf and handed them on. He had not, like a chef, taken the ingredients, handled and shaped them to form them into a serving! The teacher must be vivid—the lesson must be in him before he can put it into the lives of others.

3. *Creative Sharing by the Class.* The lesson interests the class when the group responds with more than mere acquiescence. One must beware of the "Information Please" type of procedure which not only seldom stimulates but often em-

barrasses young people who do not know the answer. The system discourages honest, creative thinking. The discussion rather than the question-answer method proves more effective as a means to stimulate sincere thinking. Fortunately, every pupil has and most pupils like to share their opinions. One vivid teacher, desiring to quicken the thinking of the members of his class, knew how to utilize this fact. "What do you do when you get discouraged?" he asked. Inevitably, one girl asserted, "I never get discouraged." The rest of the class promptly squelched the glib retort and delved into a serious discussion into which the teacher wove the story of the life of Nehemiah easily and naturally as part of the lesson.

4. *Lesson Experimentation.* Young people like the idea which modern science teaches when it insists that one must endeavor to prove all things and to accept only that which can be proved. Of course, such a principle cannot apply to all phases of life because non-material, spiritual values cannot be subjected to test-tube experimentation; yet at the same time, the worth of an ethical code can be judged by trying it out in actual living. Young people will like the idea of such experiments. "Do the old truths (of the day's lesson) work in our time? The sensible thing to do, suggests the teacher, is to try them out to see. The pupils may remember to be alert during the following week to obtain actual data which may prove or disprove the conclusions drawn from the lesson. Do relations within the family run more smoothly when religious teachings hold sway or when they do not? What specific illustrations prove or disprove the surmises that the rules of Jesus make for happier living? This kind of practical project work, tied directly into the lesson, builds religious experiences into everyday living and makes for a faith more worth while and vibrant.

SURVEY

Uncovering new programs by which the churches of America are serving men in the armed forces is the object of a nation-wide survey being made by Ellsworth Ross, Director of Publicity for the First Congregational Church of Los Angeles. He said that the survey aimed to seek out all the wartime programs that are bringing results and to pass them on to all the churches of the nation in the form of a pamphlet distributed free by his church to all denominations. This survey will cover two hundred cities.

■

TO SEE what is right and not to do it is want of courage.—CONFUCIUS.



TRAINING PROGRAM STUDY GROUP



A SESSION OF THE INTERRACIAL COMMISSION

What Wayland Did for Baptist Churches

By LEMUEL PETERSEN

THE NATIONAL MEETING of Baptist young people at Wayland was more than a grand committee meeting, turning out reports and making resolutions. It was a time of training, of inspiration, of spiritual enrichment, of working together for a greater Northern Baptist youth program. More than ninety Baptist people participated in the special emergency meeting at Wayland Junior College and Academy in Beaver Dam, Wis., during the first week of September.

Study of problems that the Baptist Youth Fellowship faces and planning for the continued development of the Fellowship program were major aspects of this meeting. Eight study groups considered problems in the areas of junior high work, student work, World Wide Guild, special service projects, Life Service League, Baptist Youth Fellowship training program, coaching conference and interracial activities and relationships.

The reports made to the whole council and accepted by it are made up primarily of suggestions for local church use. Some of these items are the subject of this article.

Coaching Conference

The Council accepted a recommendation that states, cities and associations train groups of young people who will go into the local churches of the Northern Baptist Convention to give help in developing better youth programs. Definite plans and a program were set up to make this recommendation a reality.

Under the leadership of Mrs. Dorothy Nelson Leach the group set up a five-fold program for these coaching conferences. First, a team will secure advance information about the churches it will be visiting, so that the program can be slanted to fit the needs of each church.

Then, the team will go to the church and on Saturday evening hold the first session known as "Introduction." The program designed as time to get acquainted will include a fellowship dinner, recreation and a worship service. The Sunday morning period will be designated "Inspiration," with team members visiting church school classes and taking part in the church worship. The Sunday afternoon sessions, "Instruction and Information," will include a worship service, presentation of the Baptist Youth Fellowship program, a planning conference on program, a general assembly with reports and further planning for organization and finally a closing period with devotions. The fifth phase of this program outlines a procedure of follow-up by which team members will check up on what the churches do after the coaching conferences. Pastors and local youth leaders who desire a team to visit their churches should make such arrangements through their state or city offices.

Interracial Commission

The Interracial Commission outlined "five imperatives in the field of race relations for the coming year, 1943-1944" which the Council accepted. Led by Miss Olivia Pearl Stokes, there were two other Negroes, two Japanese-Americans, two Caucasians, one Chinese and one Indian, and together they produced the report. The imperatives are:

1. Observation of Race Relations Sunday, February 13, 1944.
2. Co-operation in the racial enlistment program entitled, "To End This Day of Strife," sponsored by the Federal Council of Churches.
3. Development of changed attitudes toward people of other races, especially Negroes and Japanese-Americans.

4. Experimentation with a Color Caravan which would be composed of young people of various races who would tour the Northern Baptist Convention area presenting programs in the interests of racial understanding.

5. Encouragement for each local Baptist youth group to work toward interracial membership.

In addition to these general recommendations by the whole group many other suggestions were developed by sub-groups studying the problems in Negro-white relationships, Oriental-white relationships and Mexican, West Indian, American Indian-white relationships.

World Wide Guild

Many of the recommendations of the World Wide Guild group will be incorporated in the proposed manual on the "World Wide Guild in the Baptist Youth Fellowship." The study group, led by Mrs. Annajean Richards Anderson, suggested that Guild groups give special service in the areas of "GROW in Personal Christian Living" and "SERVE Through Missionary World Outreach" in the Fellowship Plan of United Youth Action for Christ.

This group outlined methods whereby Guilds can promote the Fellowship reading program, encouraged Guild leadership in the Fellowship Vesper Day planning and worked out suggestions by which Guild groups can help to establish Fellowships in local churches.

Baptist Youth Fellowship Training Program

The group working under the direction of Ted Parker presented suggestions for the development of a permanent Fellowship training program within the framework of the present Standard Leadership Curriculum. The require-

ment for the first series certificate would be observed with one required and three elective courses. To those completing this work, a Baptist Youth Fellowship certificate would be awarded. Courses will be developed around the framework of the fivefold plan of United Youth Action for Christ. The group's report also contained recommendations for the promotion of this training program.

Special Service Projects

Under the leadership of Robert Towner, the study group exploring the area of special service projects developed suggestions for both short-term and long-term activities.

The group first worked on projects to aid youth in the service. Suggestions to churches for keeping in touch with the young men and women who go into national service include: writing personal letters, organizing "round robin" letters among the service youth or publishing a mimeographed letter of news, sending the church news and bulletin to them, giving them subscriptions to worth-while magazines such as *The Reader's Digest*, acquainting them with the services of the Service Men's Christian League and its magazine, *Link*, sending them the Baptist Youth Fellowship code card for Christian living with the letter-leaflet and other pieces from the "Adventure Packet."

Activities were suggested to help in reaching servicemen and women stationed within the communities of local churches. Specifically, the group recommended: maintaining a full-time, seven-day program for servicemen and women in the church, making provision for servicewomen with special activities for them, making possible a fellowship for wives of servicemen.

Projects to aid in war-occasioned communities include such suggestions as making a survey of the particular needs of the community, helping war workers find a place to live, volunteering for work in homes of war workers to give the parents free time and the children good care, organizing recreational facilities and perhaps even starting church services at odd hours of the day for the benefit of night and swing-shift workers.

Long-term planning projects dealt primarily with preparation for the problems arising out of the close of the war. It was suggested that youth groups hold panel discussions to review the various proposals for peace and world order and study the plans and the progress of the Relief and Rehabilitation Committee of the United States Government.

Junior High Work

A recommendation that denominational youth leaders "develop plans for a program for the Junior High Fellow-

ship in the Baptist Youth Fellowship and that a manual and material be produced, if possible, by next June," was the most significant suggestion of the study group on Junior High work, led by Lyle Anderson.

The group also made suggestions for the development of a fellowship of Junior High workers through which much of the study and the review of the proposed Junior High program would be channeled. The study also asked for the discovery of a new name to describe the Junior High age group, and it recommended the "development of plans for an appealing boys' organization and program embodying the missionary emphasis."

Student Work

To give students an opportunity to live and work together in Christian activity, the study group on student work made suggestions for the development of three work camps (one for each of the three geographical areas of the Baptist Youth Fellowship—Eastern, Central, Western) for next summer. The work camp program would be based on the fivefold program of the Fellowship and would include training and service to the community where the camp is located.

This study group with Kenneth Dannenhauer as leader also recommended the development of a student deputation program to be used to promote the fivefold program of the Fellowship. It gave further study to four student problems that Baptists face: (1) giving precollege young people a sense of denominational loyalty, (2) getting more Baptist young people to attend college, (3) maintaining a closer relationship between home churches and college students and (4) utilizing student leaders in state and associational youth work.

Life Service League

The study group led by Lemuel Petersen definitely recommended continuation of the Life Service emphasis with only certain modifications in the present program. For instance, the group asked that a differentiation be made among the signees between those pledging themselves to full-time Christian service and those volunteering for part-time Christian service. The former would receive study materials and literature from national denominational agencies such as the Baptist Youth Fellowship and the home and the foreign missionary societies that would give them definite information about their future work. The latter would be encouraged in their lay service primarily on the local level.

It was recommended that under the Fellowship fivefold program and organizational arrangement the Life Service emphasis in its presentation and motivation come under the area of "GROW in Personal Christian Living" and the personal Christian living committee. The study group worked toward helping Baptist young people become aware of the great tasks that Christian youth face in the world following the war and made suggestions accordingly.

All of these study groups throughout the whole Wayland Council meeting felt a definite concern for the work of every local church in the Northern Baptist Convention. The Council members made plans to strengthen these churches, for these churches carry the gospel of Christ to the 7,000 communities where they are located. For these churches will make possible the carrying of the gospel to other communities throughout the world. With this mission the Baptist Youth Fellowship and its National Council are continually concerned.

THE EXECUTIVE BOARD OF THE BAPTIST YOUTH FELLOWSHIP



Have You Tried This One?

By MRS. CARL F. H. HENRY



Ellis O. Hinsey

UNDER the china cupboard, behind the stairway, or in some forgotten trunk may lurk the possibilities of a vital young people's project: the church library.

What is your church doing to include choice reading in its activities? What are your people reading now in contrast to what might be more profitable? It's not complicated, this church library project. What's more, it lends itself to interest among all the age groups. Who can measure the influence of a word in its course for good or evil; who can measure what positive force may come from your new church activity, the library?

Discovering the spot for the reading-room comes first. It may be a real discovery at that. The extra room you now keep hidden from public view can become the blue-ribbon exhibit of the church. Size is not the major consideration, although faith and work will guarantee expansion before much time elapses. You do need good light and sufficient wall space.

Having found the location that admits of accessibility and yet of privacy, set the boys to washing walls, painting, or plastering as the need may be. No less strenuous will be the girls' task of unearthing (figuratively and literally) those precious volumes. (A vacuum sweeper attachment is good for this.) Or the typists may write letters of appeal to members; others may telephone for dates of pick-up; Bill may fix that flat tire preparatory to making the collection. A merry time can be had by all, if an understanding and co-operative supervision exists, and if the leading young people are as ready to don overalls as to lead the devotional period.

Perhaps church members have some discarded bookcases as well as books.

If not, it would be much more fun, anyway, to make your own. This means having a committee of information who consult the proper places for materials and costs, after a dig into arithmetical calisthenics to see how little you can spend. Before the shelves are yawning hungrily for your new-lease-on-life books, everyone will have left an imprint in the work somewhere, if not in the too slowly drying shellac. It will not be a matter of "Which night do we come?" Parents will ask, "Which night do you stay home, anyway?"

You need other furniture besides shelves. Perhaps an attic will reveal a usable table or chairs. On the other hand, the temptation may come to make a number of those pin-up affairs that give needed room when tables are not necessary. Instead of movable chairs, which certainly do get a move on sometimes, a simple, built-in ledge all along the side of one wall may prove acceptable. If the tops open to reveal ample storage space within these boxed seats, another problem has been neatly tucked away. And a domestic urge could result in cushions to coddle most of the relaxed spines. Seemingly, there's no end to this project. Be thankful, for something worth fostering surely is intended to grow.

So the bare necessities would be bookshelves, seating arrangements, tables. Good additions might include magazine racks, or several bookshelves tilted to hold the periodicals. Someone will call for curtains at the windows, rugs here and there, a lamp or two, and the youngsters in the Primary Department might like to plant window boxes and care for the growing seeds. As was indicated before, this type of project can easily and without friction to any group be the creative workroom for all ages. With co-operation between teach-

ers and sponsors who can incidentally instill this spirit into their charges, there should be no problems as to time of use, responsibility for various tasks, and general upkeep. It may be well to grant a certain preference to the older group, who thereby not only command the respect of the younger ones and set goals of earned privileges, but who also will realize their duty to those who follow.

In hunting useful materials for the library-room, do not overlook magazines. It matters not how old they are. Clippings or scrap materials may be exactly the thing necessary for research work, or for notebooks. Perhaps the juniors are making gifts for a children's home, or the primary group is studying birds. What a surprise to have what everyone needs at the home base! That's a score in favor of any church, and thanks belong to the young folks for keeping the classes supplied.

The library is an excellent repository for certain church statistics, too. Not only will the information be readily available, but also it may spur interest among those who are growing into the church. The pastor's sermons or his messages to the young people could be filed for rereading and might furnish thought for devotional exercises. Mission materials filed here will make accessible the latest reports of the ministry carried on by home-supported workers here and abroad. An up-to-date picture collection will intensify the service reports.

Other suggestions for filed materials include: convention handbooks; retreat plans and reports; bulletins of Christian schools and colleges; book lists helpful to the teacher and the worker; equipment catalogs for the departments of the church; pamphlets on current problems; pamphlets particularly pertinent to young people's interests; hobby and recreation booklets; program suggestions; successful programs of past years; information concerning local, state, and national denominational organizations.

Very well, you say, but where do we go from here? How shall we organize and use these things? The answer to that is as important as having the actual materials, for unless the process of utility is efficient and practicable to everyone, the objective of the church library misses fire.

Let us first of all indicate workable book arrangements. Merely having volumes on the shelves without definite fashion makes the books valuable only to those who browse through them often enough to memorize the location. In other words, the only arrangement that is sensible is one that permits a person to come into the library for the first time and ascertain immediately where to find the material he desires. Books can be arranged alphabetically, either according

to author or to title; the former seems more reasonable. Both of these systems, however, presuppose that the patrons know either author or title of the book, or both. That is not always the case. Therefore, you might also arrange volumes according to subject matter. This plan immediately allows the browser to scan the entire collection in one particular field of interest. The books in such specific divisions could be shelved alphabetically. A small, neat caption over each section will then at once indicate where to go for desired information. If the library is comparatively small, this arrangement would be a sufficient guide to the average person. Actual libraries, of course, have the card catalog where each book in the library is listed under author, title, and many subdivisions indicating the topical material in the volume. These cards refer to the number under which the book is listed on the shelves.

Magazines ordinarily are arranged on a table, in a rack, or on improvised shelves alphabetically, except in the case of periodicals such as Sunday school leaflets and helps, which are grouped together for ready use. Pamphlets, clippings (pasted on uniformly sized sheets), pictures, sermons, and similar materials are filed in alphabetically marked envelopes, which are then neatly enclosed in a convenient box or a regulation steel or fiber case. In this manner new additions may be made easily, or the outworn or useless may be removed without any disturbance to the whole.

Quite apparently some record of your total book list and history of each volume as to donor, publisher, date of publication, and cost would seem wise. Aside from increasing library efficiency, the church, by having this information (especially of the cost) can evaluate properly its volumes and expect proper reimbursement should that ever be necessary when sales are made. An index of two-by-four cards, arranged alphabetically by author, could supply the facts for each individual volume. By numbering the cards in their alphabetical order, one knows immediately the size of the collection. This file should be a permanent one, not available to the library patrons. Another file identical to it, however, could serve in the loan procedure. Whenever a book is taken from the room for a period of time, the name of the borrower is recorded on the author's card, and this card is then filed alphabetically as to author in the near-by OUT box. The remaining cards indicate the books that are IN. When the book is returned the author card is removed from the OUT box, the borrower's name canceled, and the author card returned to the IN section. This process is simple enough for self-service on the part of the visitors to the library, and it surely is easily

learned by the person in charge or by a changing staff of helpers. It is wise to indicate the date when the book was issued to the borrower, so that collections can be enforced if return of books is tardy. Whenever a book is added to the collection, therefore, two cards would be made: one for the permanent, the other for the loan file. When books are discarded, the proper records from both files are withdrawn. If anyone desires further analysis of the library, an additional alphabetically arranged list of book titles can be prepared.

Anyone can see that a variety of responsibilities can be assigned in the operation of the church library. A task awaits every temperament: the studious might be responsible for grouping and arranging books on the shelves; the clerical might type or file cards; the practical could superintend the appearance of the room; the artistic, suggest accessories or colors for added interest; the repairman could be kept busy reconditioning books; the leader would suggest bibliographies, reading contests, and reading projects. The younger ones can clip and paste pictures and articles; make attractive covers for books; make appropriate posters; arrange publicity for church announcements; be agents collecting further books. Your own church and circumstances will prompt other activities. Even long before tangible work takes place, much thought and application should center in organizing the general plan, appointing committees, and making basic preparations.

This church library, it must be understood, is not to supplant the young people's society or its regular program. It is intended to encourage more vital and meaningful plans; deeper appreciation of better books that contribute to growing spirits and minds; broader understanding of Christian service; active participation in the work of the church.

In addition to the spiritual and intellectual benefits to be gained from such a project, it offers a definite social outlet that is at the same time creative and practical. Young people can have something to do in the church by maintaining an active, interesting library. Why not have a choice library centered about the World's Best Seller?



THE LONG RANGE

(Continued from page 36)

continued good work of interested people can accomplish that feat.

The thousands of men and of women in now-conquered lands will need someone to show them a new inner light. Devastation such as the world never has known must out of necessity follow the holocaust of these war years. The "Four Horsemen"—poverty, starvation, pestilence and hatred—will ride madly on. The living churches of Christ must stand ready to take their places as leaders, recognizing the task they take upon themselves to be one of such gigantic proportions as to make the political problems in the same world seem dwarfs by comparison.

Because the conquered people in many lands have been forced to undergo great trials at the hands of their masters, they have grown bitter and rancorous. The memory of persecutions and of loved ones who died unjustly will loom continuously before them. Their one thought and cry can only be "Revenge—Revenge—Revenge!"

To them the vengeance of the Lord will not be swift enough or great enough. The fires of their hatred will not be quenched—unless the seed of forgiveness, ever latent within the heart of man is fed and nurtured.

Young men and women who have been forced to fight under the direction of the enemy will long for physical and material revenge. Youths of today whose schooling has been neglected or entirely stopped will need guidance and training to help them achieve clear, unbiased thinking. The missionary must face all these as well as many more problems. Indeed, the time calls for many men and women of great courage.

Such people need specific training for specific work. Because land that has been devastated by fire must be reclaimed, a missionary to such an area should possess a special knowledge of farming that will permit him to help inhabitants to make the soil produce again. Homes and factories also need to be rebuilt. Peoples in lands that have been exposed to the ravages of war cannot go back to their former occupations unless they receive outside help and guidance.

Machinery, buildings, even the will to work—everything once regarded as the normal part of a program—must be rebuilt and reclaimed. For this overwhelming task the many governments of the world cannot alone be responsible. The church must face the fact that it too should help economic as well as spiritual reconstruction. In fact, the long years of training behind any mis-

(Please turn to next page)



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WHITE SILENCE

By Daniel Heitmeyer

The fresh snow lies on field and hill,
The mantled pines and willows nod;
The pale day breaks, the world is still—
And all the silence tells of God.

I sense him in the rosy light
That clammers up the trunks and stones
And lingers on each slope and height
And in the dawn-wind's undertones.

A Presence intimately sweet,
As of some person robed in white,
And coming near on soundless feet,
And known by something more than sight.

No Hindu mystic lost in dreams,
Or saint or hermit long ago,
E'er found such peace by groves or streams
As this rapt stillness of the snow.

THE LONG RANGE

(Concluded from page 41)

sion board enable it aptly to fill a role of food-and-labor administrator.

However, physical food alone will prove inadequate to sustain the people who have lived through agonizing hours. In addition, they will need and must have a spiritual replenishment.

For the missionary the world of tomorrow cannot glow with the romantic aurora of travel-agency advertisements. In reality there exists no land of India clothed in the songs of Scheherezade; no dark, jungled continent replete with

caravans in search for an elephant burying ground; no mysterious East of Kubla Khan; no kingdom of Japan perpetually bathed in the glory of the chrysanthemum. Instead, he must reckon with the actual world—barbaric in its high civilization, decadent in its brilliant accomplishments.

Some of the countries sought strange and new gods—gods who betrayed them; who sold them for less than thirty pieces of silver; who denied them a spiritual resiliency and any material gratification; who would promise nothing beyond the brutality of the present hour.

To those countries, the missionary

must go as a doctor, willing and eager to heal the cankerous sore of humiliation and to soothe out of existence the doctrine of nihilism. He must be prepared for temporary defeat. The failure to instill in such countries a lust for living again will result in the gradual dimming out of all Christian faith.

Temporary failure is probably inevitable. Only by maintaining within themselves a desire to share the joy of Christian living can the missionaries hope to face and overcome the first dark days. There must be no turning back once a step has been taken.

From the ashes of adversity these countries must rise again and find a strength and a conviction born of an inner faith. They must be given the long-range view that pictures a tomorrow again filled with laughing children, days of peaceful work, the joy of the changing seasons and the quietude of old age, rich in memories of things accomplished. Freed from the chains of slavery, they must not spend time in idle daydreams of what might have been, but must forge their bondage chains into plowshares for their new fields and into sickles to cut the golden grain of a rich harvest.

For that tomorrow, the Christian missionary must work with more zeal and will than ever. Science will aid him, with its new discoveries, to promote the welfare of humanity rather than to destroy it. Nature will aid him by making herself abundant again—as she always has.

Out of it all there will evolve a new world and a new peace; a world that will come to grips with itself and steady itself; a world made better by men and women who know that by working through love miracles can be wrought.

The Mission of the Church

WE NOW KNOW that the church has a mission to perform in the world which is not confined to individuals or classes or even specific nations. It is the mission of providing that world-wide groundwork of brotherly love and equity and justice which will make it impossible for such violence and hatred as we now are witnessing in many parts of the world ever again to break forth.

The church has a mission of fortifying the minds and hearts of our defense forces with purposes which reach beyond victory to world-wide morality and justice. It is the mission of keeping spiritual purposes alive in the hearts of the oncoming generation who must join with those of like purposes of other nations in building tomorrow's world.

—ROY G. ROSS, General Secretary of the International Council of Christian Education.

The Church's College Students

By RUSSELL H. BISHOP

AN IMPORTANT SOURCE of leaders of our tomorrow's churches may be found among students now away in college. Despite the draft, many youths find it possible to continue their studies. One boy from our church who entered Harvard this past summer expects to be able to finish his work before being called into military service.

Of course, it follows that we must recognize our responsibility toward our college students. They must be made to feel that even though they are out of sight they are not "out of mind." The following suggestions may help youth groups to keep in touch with their members who are in schools.

1. Appoint a student counselor to be charged with the responsibility of following the progress of the college students. The counselor writes to them personally, asks others to write and sends copies of a daily devotional guide regularly.

2. When the student leaves for college, there should be some recognition in a Fellowship meeting. The group may present the youth with a New Testament or some other token of Christian remembrance. This brief recognition may be a part of the worship service.

3. The church bulletins should be sent to the students as well as any

publications put out by the group. Absentee members like to keep up with news of their home church.

4. The group leader should make contacts either with the university pastor or the Baptist church of the college community of the student's choice. This will insure an invitation that he participate in the religious life in his new environment.

5. Be sure to recognize the college students when they visit their homes during vacation. Give them a part in the meeting. They may conduct the worship service or the discussion.

6. Congratulations should be sent to students when the group receives news of their athletic, social, leadership or scholarship successes. For example, one of the girls of our church recently was elected to Phi Beta Kappa. Immediately we sent her a letter expressing how proud we were of the honor. She replied to tell us of her appreciation of our continued interest.

These few practical steps help in the important task of maintaining the interest of our college students. One can find no substitute for a friendly concern that actively expresses itself. If we fail our college students, we must not complain if they fail us.

new duties. Don't write letters about how you miss them and then neglect having them attend church school when they are home for a short time. Prove the sincerity of your letters.

Don't forget they meet many persons who do not share their views on the subject of Sunday school and church, therefore, the work you do in maintaining the interest of the absent member may have far-reaching effects.

■

If you would not be forgotten as soon as you are dead, either write things worth reading or do things worth writing.—BENJAMIN FRANKLIN.



Don't Let This Happen

By GEORGE M. DODSON

DON'T let those boys or girls from your church school, now serving in the armed forces or in defense industries away from the home community, doubt for a moment that you eagerly look forward to having them in the class again.

Don't allow them to think you have lost interest because everyone waits for everyone else to do something about it. If no one in the class feels capable of writing a long letter, at least keep a steady stream of post cards going to the absent member, or get together now and then to build a longer message to which each one adds a paragraph of his own. Perhaps those who do not write can supply interesting snapshots. If several of your class live out of town, you might start a "round robin" which serves to draw absentees into closer touch with one another and with the home group. The initiator lists the name and the address of each member, sending the list, together with a note, to the first person mentioned. He in turn adds his comments and sends the missive on.

Amusing and interesting clippings, cartoons, and pictures make the accumulating material more delightful.

Don't permit those boys and girls to wonder if you still would welcome their small contributions. Tell them frequently what plans the class makes or what the school tries to accomplish. Young people away from home are meeting new problems and may not be in a position to send much, so do not ask for funds. Be sure that any gifts from them to the school be entirely voluntary.

Don't let that boy or girl say to friends, "I heard from the class regularly at first, but no one writes now." Don't begin with too ambitious a program and then find you cannot maintain it. Even so little as a letter a month is much better than many letters in the first few weeks, and then none at all.

Don't fail to keep in touch with the family so that you can welcome those boys and girls in a very personal way when they come home on vacations, week ends or leaves of absence from their

THE CHRIST IS BORN

Sing, sons of earth!
O ransomed seed of Adam, sing!
God liveth, and we have a King!
The curse is gone, the bonds are free,
By Bethlehem's star that brightly beamed,
By all the heavenly signs that be,
We know that Israel is redeemed—
That on this morn
The Christ is born
That saveth you and saveth me!

Sing, O my heart!
Sing thou in rapture this dear morn
Whereon the blessed Prince is born!
And as thy songs shall be of love,
So let my deeds be charity—
By the dear Lord that reigns above,
By him that died upon the tree
By this fair morn
Whereon is born
The Christ that saveth all and me!

—EUGENE FIELD

"Into All the World"

New Missionary in Christian Service



ARTHUR EDWARD BASILE, sponsored by the Columbus City Mission Society and the Ohio State Convention, began the pastorate of South High Baptist Church of Columbus in February. Here, in an old American church located in the southern end of Columbus near a new housing project for defense workers, he finds ample opportunity for service.

Born in New Haven, Conn., this third of four sons of a Baptist minister received his preparatory education in New York. Following his graduation with honors from a Long Island high school, he joined two older brothers at Washington and Lee University in Lexington, Va.

While he attended that college, he became a member of the Manly Memorial Baptist Church; he served as president of the College Church School Class and of the young people's group; he led study courses for groups in the church; he became secretary of the Christian Council of the university, secretary of the local Baptist Student Union and state representative of the Baptist Student Union of the state of Virginia; he was licensed to preach by Manly Memorial Church; he was editor of the *Freshman Handbook of 1938-1939*; for three years he managed the store, selling supplies and refreshments to students in his dormitory, and he qualified for membership on the baseball squad for four years. In addition to this, he received his A.B. degree and graduated from Washington and Lee University in June, 1939, *cum laude*!

As might be expected, Arthur Basile jammed his years as a student at Colgate-Rochester Divinity School full with activities. He served as assistant minister of Spencer-Ripley Methodist Church in Rochester, and he directed boy's

groups, basketball groups and young people's groups.

Following his graduation last June, he served as young people's pastor of Long Island's Canarsie Baptist Church of which his father is minister. In October he was ordained in that same church.

His work among the transient and fluctuating population in the crowded areas of south Columbus should prove to be interesting as well as valuable.

Guess These "AGES"

Fill in the spaces with words ending in "age"

After some years of _____, my wife thought she would like to make a _____ to her old home. As the _____ was costly, it was decided that I would remain in our _____ in the _____ while she was away. I was not connected with the _____, although I had a goodly _____; so she thought that I, as an _____ man, not in his _____, could _____ alone. So I was left in the _____, with a bountiful _____ of food.

Before she returned, however, there was a _____, and after a _____, I found only _____ and _____. My _____ was good, although I had an _____ of myself starving to death. Then in walked my wife.

(Answers on next page)

Occupations in the Bible

By Raymond MacKendree

THIS LIST contains names of some of the occupations mentioned in the Bible. Of course, we have not listed all of the biblical characters who followed the various occupations. Of the total of nine queries, you should be able to name seven.

1. Tentmaker
2. Carpenter
3. Physician
4. Boatbuilder
5. Emperor
6. Saleswoman
7. Shepherd
8. Centurion
9. Tanner

(Answers on next page)

We can't do everything at once, but we can do something at once.

A NEW BOOK

Alleen Moon offers many splendid suggestions to those persons who have responsibilities for the religious education of young people in *The Christian Education of Older Youth*. Wisely she begins by advising an understanding of the needs and the interests of young people. She delves into the importance of considering basic human needs and individual differences in connection with youth work.

But not only does the author counsel understanding; she tells how to achieve it through her suggested methods of working with youth. She devotes two chapters to the essentials of interpreting the Bible and guiding worship programs. Miss Moon seems to understand young people and presents the modern approach to guiding them in Christian living.

Published by Abingdon-Cokesbury Press, Nashville, Tenn. 160 pages. Price, 60 cents. Please order from the nearest branch of The American Baptist Publication Society.

A Problem for Discussion

A FAMOUS lecturer went to a large city, under the auspices of the town's leading newspaper, to appear before the students in the schools. "What shall I do about transportation?" he asked the editor.

"Take a taxi," replied the editor, "and hand in your bill after you have completed the lectures."

The lecturer, however, thought the situation over. To follow the editor's advice meant using a taxi to visit four schools a day and return to his hotel. Five trips each day for a month would run into a lot of money, so the lecturer called a taxi for the first day and then figured out how he could use street-car and bus service for his program the rest of the month.

At the end of the month, the lecturer handed in a bill for twenty-one dollars.

"What's this for?" said the secretary.

"For transportation during the month."

"That surely isn't enough, is it?"

"That is all I spent."

The lecturer went on to his hotel. Shortly before he left for his home a check came for forty-two dollars. He felt annoyed, for it was nearly train time. "What shall I do?" he asked a friend.

"Keep it," the friend advised. "If you return the check, you'll get someone into trouble either for making a mistake or for trying to give you what they thought you ought to have. Besides, a big corporation is paying the bill. They'll never miss it. You don't mean to tell me you can't use it!"

What would you have done?



Double Christmas Party

By Dorothy Jane Henderson

WOULD YOU LIKE to do something different at your Christmas party this year? Why not give a double Christmas party? Combine pleasure for yourself and others in a party that you will long remember.

Giving a Christmas party for needy young children of your town will provide plenty of fun for all. Obtain a list of names from schools or social agencies. Or perhaps you might prefer to invite children from a near-by orphanage. For the best results, invite only the number you can handle easily and try to avoid a wide divergence in ages. It is easier to plan an entertainment for children of similar age groups.

Suppose each one in the young people's group takes the responsibility for one child. The member will call at the child's home in advance, explain that the youth group is giving a children's party and ask permission to take the child. If the parent agrees, the member will assume the care of the child at the party, seeing to it that he or she arrives and returns safely. It may be more fun for several members to call together for several children.

Christmas is not Christmas without a tree, and your party will not be complete without one, either. If a tree is used in your church, perhaps the group could borrow it for the night. If not, maybe you could secure a table tree. Even a gayly decorated imitation tree will do wonders in creating a Christmas atmosphere. Any other appropriate decorations will add to the festivities.

You will find that such games as "London Bridge," "Drop the Hankerchief," "Button, Button" and "Farmer in the Dell" still remain as popular with your young guests as they used to be with you.

And children love a story, that is, if the storyteller is a good one. Select two or three short stories, preferably ones with some action. Of course, Christmas stories would be especially appropriate. The narrator should speak slowly and clearly and use words that the children know. Group singing under the direction of an energetic leader also finds favor with youngsters.

The appearance of Santa Claus with his sack will high light the evening. Perhaps one of the boys in the group or one of the men in the church will consent to play that part. The presents he

will distribute will depend upon the treasury of your group. If your treasury is full, you can afford a uniform present for everybody, such as gloves, plus a small, inexpensive toy. If the group cannot afford this expenditure, each member might buy a small toy (at a price stated beforehand) for the child he is taking. If no other presents are obtainable, Santa might distribute small packages of candy. No matter what the present is, be sure to have it wrapped and addressed individually. Children enjoy hearing their names called, and they like to unwrap their presents. The expressions on the children's faces upon seeing Santa and their gifts will more than reward you for the time you have spent in preparation.

Close the party at an early hour with refreshments. Cookies or animal crackers, oranges and cocoa may be served at little cost. If your group can afford to spend more, the menu can be enlarged considerably.

If you devote all your efforts toward giving your young guests a splendid time you'll soon discover an age-old secret. There is fun for you in planning fun for others.

ANSWERS

To "Occupations" Quiz on Page 44

1. Acts 18:1-3 informs us that Paul and Aquila were tentmakers.
2. Jesus followed this trade before he started his ministry (Mark 6:3).
3. Colossians 4:14 refers to Luke as "the beloved physician."
4. Noah became a boatbuilder (Genesis 6:14).
5. Augustus Caesar imposed the tax that caused Mary and Joseph to go to Bethlehem where Jesus was born (Luke 2:1). Claudius commanded the Jews to leave Rome (Acts 18:2).
6. Acts 16:14 mentions Lydia, a "seller of purple."
7. Abel (Genesis 4:2) and David (Samuel 16:19) were shepherds.
8. Acts 10:1 indicates that Cornelius was a centurion.
9. Peter visited Simon, a tanner (Acts 9:43).

ANSWERS

To "Ages" Quiz on Page 44

Marriage; pilgrimage; mileage; cottage; village; peerage; heritage; average; dotage; manage; hermitage; storage; shortage; forage; sausage; cabbage; courage; image.

TWO CHRISTIAN YOUNG PEOPLE ATTENDED CHURCH EACH SUNDAY. THEY ALWAYS TRIED TO BE FRIENDLY AND MADE A SPECIAL EFFORT TO GREET THE NEWCOMERS. THEY EXTENDED A WARM WELCOME TO TWO YOUNG SOLDIERS AND INVITED THEM NOT ONLY TO VISIT THE CHURCH AGAIN, BUT TO COME TO THEIR HOME FOR DINNER. THE PICTURE BELOW SHOWS THE RESULTS—AN ENJOYABLE DINNER PARTY AND NEW FRIENDSHIPS AS THE HOST AND HOSTESS ENTERTAIN THE SOLDIERS AND TWO OTHER GUESTS.

Monkmeyer



Adult Leader

Conserving Family Life

A Wartime Task of the Utmost Importance

By EVELYN MILLIS DUVALL

*Executive Secretary
Association for Family Living
Chicago, Ill.*

WINNING THE WAR and building the peace depend on the progress of the efforts and the co-ordination of the gains on three fronts: the military front, the industrial front, and the home front. Without success in any one of these areas, the total victory will be lost.

The military front is manned by trained leaders and by millions of men and women. It is supplied with hundreds of dollars' worth of the best equipment modern science can produce. The industrial front, with its multitude of workers and machines, struggles for the united effort necessary to furnish as quickly as possible the vast supplies needed to keep the United Nations working at top efficiency. We who are the commissioned officers of the home front are responsible for the victory of democracy in our common life. Sixty million American families preserve, protect, and strengthen the human values necessary for all-out victory. Black and white, rich and poor, their homes affect and are affected by this total war.

How War Hits Our Home Fronts

War affects our families in many ways. Of the four universally felt impacts, the first is *the separation of family members* as they gear into military, industrial, and war-effort activities. This means less time together, long periods of loneliness, and removal of parents from continuous, intimate contact with their children.

Information Service, in its issue for May 1, 1943, carried this statement: "The absence of many fathers and older brothers in the armed services or in war industry in other centers, the great increase in the number of mothers working outside the home, the shift of many families to new communities where the old restraints of living amongst friends and neighbors break down, overcrowded living conditions, schools so crowded that the program is far less attractive than it used to be, the lack of wholesome recreation, the tensions created by the war itself: these are some of the factors that have gravely increased the strain on family life and on children and youth."

The second of war's impacts is seen in *the disruption of the familiar ways of life*. This impact is felt by all. Changing habits of leisure, work, eating, and sleeping uncover old weaknesses and reveal new needs. The widespread restlessness and delinquency of children, and the instability of adults as reported in social indiscretions, labor absenteeism, parental irresponsibility, marital difficulties, and emotional upsets are some of the reactions to wartime disruption.

A third impact is in connection with *the increased tempo of living*. This increased tempo adds an increment of fatigue, tension, and pressure to even the ordinary aspects of everyday living. The acceleration of dating, romance, and mating has been seen in the hasty war marriages and the rising tide of war babies. Education, recreation, and vocational preparation all have been speeded up to meet new wartime needs. Decisions affecting the rest of a lifetime often must be made over a week end. And all the while, every day is crowded

with more to be done and with less help and fewer resources.

The fourth impact may be seen in *the wider base of family life today*. Herein is a "dangerous opportunity" for the families of a democracy. That we all live in more of the world than has truly been ours before, is obvious. A map of the world is more than a puzzle of colored outlines, for relatives and friends people its furthest outreaches. World problems are no longer the unshared domain of the expert, for radio, press, and motion pictures stimulate understanding and promote discussion of complex social, political, and international questions by every thinking citizen. The family dinner table is the forerunner of "the peace table," for we are called upon to think in the future, as well as in the present or past, tense.

Such sharing of wider world experience is basic in building up a strong democracy, but coming as suddenly as it has to the previously sheltered, it has tended to add to war's confusion and feeling of insecurity. The building of basic understandings of human nature in interaction and the growth of creative attitudes takes time, and calls for a unity

THE SECURITY AND ELEVATION OF THE FAMILY AND OF FAMILY LIFE ARE THE PRIME OBJECTS OF CIVILIZATION, AND THE ULTIMATE ENDS OF ALL INDUSTRY AND TRADE

—CHARLES W. ELIOT

Philip Cendreau, N. Y.



of purpose and effort that challenge us all today.

War Makes Demands of Families

Our homes not only are affected by, but even more directly affect, the war and the peace efforts of the nation. The families of the nation are counted on to provide the manpower needed for the tremendous undertakings of total war on military, industrial, and home fronts. Men and women are mustered into full service only with the understanding cooperation of every family in the country.

The full utilization of resources is dependent upon the efforts of families to align themselves behind programs of rationing, saving, conservation, and willing sacrifice.

Morale building is primarily a family affair. Attitudes toward the war effort, toward labor, minorities, women's role, political philosophies and international ideologies, all have their roots in family life. The very incentives for living courageously arise within family loyalties. A man doesn't rush out to defend a boardinghouse, but let anything threaten

his family and he will give his all in its defense. The true security necessary for living with poise in a war-torn world comes fundamentally from the affection and "belongingness" of family life. The very meaning and manner of democracy arise out of, and are strengthened by, the interaction of free people in democratic family living. Thus the reason and the courage for the current world struggle are to be found in the values caught and taught within our homes.

Our Common Challenge in Building the Peace

Since the cruelest wound of war is in the heart of the family, we who are concerned about the future of the family share the growing concern for a just and durable peace. We recognize that the values of family life are dependent upon a world order conducive to wholesome human growth and development. Thus we face the dual challenge of preserving and strengthening family life for the duration, and of laying within our own homes and communities the foundation for the brave, new world of the future.

3. In a consideration of the course our nation should pursue in the reconstruction of the world when the present war comes to a close, note the actions it should take. How may covetousness be kept out?

Some may protest that the church is not concerned with the economic side of life. They may hold that religion deals only with spiritual matters. But is this a correct attitude? Certainly Jesus was concerned with the material side of life. He fed the hungry. The touch of his hand brought healing to those who were sick. He did not want men to be hungry and sick. Certainly he realized the material needs of life. Jesus' desire was that men should not be so concerned with material things that they neglected the spiritual side of life.

The teacher may well read the second point in the political propositions formulated by the Commission to Study the Bases of a Just and Durable Peace, instituted by the Federal Council of Churches of Christ in America. It is as follows: "The peace must make provision for bringing within the scope of international agreement those economic and financial acts of national governments which have widespread international repercussion."

Granted that certain "economic and financial acts of national government" should be brought under control, what must be done? Be specific at this point. What should be the policy with respect to feeding the hungry, including those in the conquered nations? How should colonies be administered so as to make their natural resources available to the world? How should the natural resources of undeveloped countries be developed? What should be the policy with respect to tariffs? How can the standard of living in all the nations be raised? Should we Americans be willing to continue food rationing for some years after the war so that the hungry around the world may be fed pending the time when they can again produce food enough for themselves? These are among the practical problems that will need to be taken into account in order to give a sound basis for the peace that is to follow the present war. These are controversial questions and needless to say they should be discussed without heat. There should be frankness and a desire to discover the truth.

It may be well to close with the parable of the rich fool. In the place of the man put our nation. If we devote ourselves to the hoarding of our own resources, will we not discover that in the end the nation has been impoverished? Could America thus "lose its soul"? Our nation should seek the treasure that makes us rich toward God.

"Thou Shalt Not Covet"

This supplementary teaching plan for the Improved Uniform Lesson for December 5 shows how that lesson, and similar ones, may be applied to contemporary social and political issues

By GLENN McRAE

COVETOUSNESS is sin. It is sin all the way from the Ten Commandments to the Sermon on the Mount. Paul declared that covetousness brought the "wrath of God" and was to be put off with all that must be cast aside when one became a new man in Christ Jesus (Col. 3:5).

The condemnation of covetousness that runs throughout the Bible is justified in human experience. The covetous person puts second things first. He is concerned with the temporal values of things rather than the abiding values of the spirit. Covetousness leads to the emptiness of life of the rich fool so vividly described by Jesus.

Covetousness is a sin of nations as well as individuals. This lesson may well be directed to that sin as it finds expression in international relations and to a consideration of its bearing upon the making of peace. For those who desire to make that emphasis the following suggestions are offered:

1. Be sure that the class understands fully what the word covetousness means. Covetousness is inordinate desire to possess. In the Tenth Commandment the word covet is used in the sense of desiring to possess that which belongs to

another. In Jesus' encounter with a man who wanted an arbiter to settle a quarrel with his brother over an inheritance, the warning Jesus uttered is against permitting possessions or things to take possession of life. The story of the rich fool clearly illustrates the futility of putting one's trust in things. Do these not have application to nations?

2. Relate this matter of covetousness to the international situation. Do nations covet? The history of the past century provides abundant proof of covetous measures on the part of nations. Be specific. The colonial expansion of the past century was in part economic. Raw materials to develop and markets to sell to were desired. The fear of being cut off from raw materials in time of war leads to gigantic armaments and ultimately to war. Preferential tariffs and cartels have been used to enrich one nation at the expense of another. Companies that have gone into backward nations to develop raw materials have frequently called upon the home government for help, even to the extent of armed force. It is undeniable that economic motives play a big part in the relations of nations. Covetousness is often there.

Teachers' Materials

INTERNATIONAL SUNDAY SCHOOL LESSONS—IMPROVED UNIFORM SERIES

THEME FOR THE QUARTER: The Ten Commandments and the Teachings of Jesus

AIM: To help the student interpret the Ten Commandments in the light of the teachings of Jesus and to apply them in personal and social relationships

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1941, by the International Council of Religious Education and are used by permission.

LESSON 10—DECEMBER 5

The Sin of Covetousness

Exodus 20: 17; Luke 12: 13-34

Exodus 20: 17

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Luke 12: 13-25

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and

build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

KEY VERSE: *Thou shalt not covet . . . any thing that is thy neighbour's.—Ex. 20: 17*

TO BE READ EACH DAY

Nov. 29. M. The Command Against Covetousness. Exodus 20: 17

Nov. 30. T. The Sin of Covetousness. Luke 12: 13-25

Dec. 1. W. Human Ambition. Matthew 20: 20-28

Dec. 2. T. Ahab's Covetousness. 1 Kings 21: 1-7

Dec. 3. F. The Covetousness of Judas. Matthew 26 14-16

Dec. 4. S. A Root of All Evil. 1 Timothy 6: 6-10

Dec. 5. S. The Peril of Wealth. Luke 18: 18-27

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

The first three of the Ten Commandments could be represented by a perpendicular line running from man to God. The fourth to the ninth inclusive are "horizontal" commandments dealing with man's duty to man. The last one deals with man's duty both to his fellow man and to himself—"Thou shalt not covet."

Although this tenth commandment appears in the basic law of the Hebrews, it could not strictly be called a law. It could not have been enforced by officers and courts. Its effectiveness as a law

depended upon each man's inner control.

The ancient peoples knew as well as we do that you cannot arrest a man for what he is thinking. They reasoned, however, that if he thinks the wrong thing long enough he may eventually have to be arrested. So the laws of the land were to be memorized, recited (Deut. 27: 15-26), and embedded in the hearts of the people (Deut. 30: 14).

Results of Covetousness

Covetousness was always feared because of the dire consequences to which it might lead. The story of Balaam (Num. 22-23) unfolds an interesting series of situations into which the prophet fell because the elders of Midian approached him with "the rewards of

divination" in their hand. The story of Gehazi is another apt illustration with which every Jew was familiar (2 Kings 5). The servant of Elisha could not resist the appeal of "two talents of silver in two bags, with two changes of garments" (2 Kings 5: 23). He contracted leprosy as a result. Achan explained the theft that brought him to disgrace and death by admitting that first he *coveted* the rich booty he saw in Jericho (Josh. 7: 21). Covetousness did not end with a frustrated wish and a casual sigh like that of Maud Muller and the judge.

Jeremiah's Explanation

One of the main charges directed against the decadent princes of Jeru-

salem was their chronic covetousness. Jeremiah included prophets and priests in the accusation (Jer. 6: 13 ff.; 8: 10).

The Old Testament writers looked upon the sin of coveting with horror. They mentioned covetousness in the same breath with the shedding of innocent blood and with oppression and violence (Jer. 22: 17). After Jerusalem had fallen to Nebuchadnezzar with a terrible slaughter, Jeremiah continued to cry out that the extreme punishment was but a fitting result of their extreme sin of covetousness (Jer. 51: 13).

The New Testament View

Coveting was viewed with the same contempt in the New Testament. Paul confessed that in his natural state he had been the victim of "all manner of coveting" (Rom. 7: 8—ASV). Speaking of the unregenerate in another connection, he said that they had abandoned themselves to sensuality, "to work all uncleanness with greediness" (Eph. 4: 19). He also identified covetousness and idolatry as one and the same thing (Col. 3: 5).

The scriptural definition and classification of covetousness so fully set forth in both the Old and the New Testaments should be held in mind as one inquires about Jesus' attitude toward the sin that seemed so dark to others. We could probably understand his position if we should substitute the word "greed," as do some of the modern translators of the New Testament. "You must be on your guard against any form of greed" (Luke 12: 15), is the way the American Translation puts it.

Greed was a very obvious characteristic of men and nations in Jesus' day and in his world. Through secular history we are more familiar with Roman emperors than with any other men who lived at that time. From the time of Augustus, on through the lives of more than seventy emperors, there were few, if any, who did not come to the top by a ruthless, grasping spirit. In fact, a vast majority of them showed clearly that they would have sacrificed the state and public welfare on the altar of greed. Tiberius, during whose reign occurred the events of Jesus' ministry, was the epitome of such a spirit. It filtered down through the local officials of Palestine, Pontius Pilate and Herod Antipas (Mark 6: 14 ff.) the latter of whom Jesus called a "fox" (Luke 13: 32). Immediately afterward there came Herod Agrippa I (Acts 12) and Herod Agrippa II (Acts 26). Felix (Acts 23) and Festus (Acts 24) fit in the same picture. The basic greed of life continued to become increasingly apparent in Tiberius' successors—Caligula, Claudius, and Nero—who appropriated whatever their eyes fancied. Here we have the lack of char-

acter that caused the decay of the Roman Empire. Covetousness works like an army of termites in the character structure of the individual and of society.

Greed, Yesterday and Today

So far as the common folk of Jesus' day were concerned they wanted liquor, bread, and shows. Inner guards against the unrestricted exercise of appetites and passions were crumbling. The world must have looked to Jesus like a welter of covetousness. And he warned people against it, assuring them that the values of life are not to be represented by the dollar mark. "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12: 15), said Jesus.

The parable quoted in Luke 12: 13-21 speaks a universal language. The "certain rich man" to whom Jesus referred was a very familiar character in the Roman world. He was considered a good citizen. He was successful, frugal, contented. He spoke for epicureanism—polite greed—at its best. He spoke also for pragmatism, which says that whatever is successful is right. And he also spoke for materialism, which roots all satisfactions in things. He was one of a comparatively restricted group who were making good in agriculture. His possessions made him want more possessions (Luke 12: 18). He tried to feed his "soul" (life) on grain and goods (Luke 12: 19). He did not know that eventually he would go the way of all man, relinquishing his possessions.

The Failure of Covetousness

The section with which the lesson closes is not the philosophy of an other-worldly ascetic. It is the philosophy of One who desired riches of the highest order and of the most permanent nature. Jesus had found the pearl of great price. Let the acquisition and possession of material wealth be a part of the great quest for the kingdom (Luke 12: 34). Such a life was, and still is, the antithesis of covetousness. Just as love never fails, so covetousness never succeeds.

It is a mistake to think of Jesus only as the poor and lowly One. Of the rich men of all ages he heads the list. His true followers are, and always have been, the world's richest people. Anyone may become rich by a sincere act of the will.

Next Quarter

The Gospel of the Son of
God: Studies in Mark

ADULT TEACHER

By Howard K. Williams

For the past few Sundays we have been studying the Ten Commandments. In each case thus far the commandments had to do with things we should or should not do. We must neither put anything before God, nor make any attempted likeness of him, nor take his name in vain. We should keep God's day holy; we should honor our fathers and mothers. We should neither kill, nor commit impure deeds, nor steal, nor bear false witness. The commandment for today—"Thou shalt not covet"—is the last in the Decalogue. It reaches inward to man's desire, and really furnishes a key to the keeping of them all.

The Heart of the Commandment

It would be well to call attention to the fact that in almost every case where Jesus had occasion to discuss the commandments, he emphasized the importance of attitude, as when he said, "Ye have heard that it was said . . . Thou shalt not kill; . . . but I say unto you, That whosoever is angry . . ." (Matt. 5: 21-22). Today's lesson specifically forbids a wrong desire.

The character of a man parallels his desires. "Prayer is the soul's sincere desire," runs the familiar poem. Paul's prayer and desire and longing were that Israel might be saved and that the Gentiles might know Jesus. This singleness of purpose made Paul what he was.

Right or Wrong Desires

Desires may be right or wrong, and kinds of desires ultimately correspond to like kinds of persons. In George Eliot's *Romola*, Tito desired wealth, position, power—all of which made him despicable, as selfish desires help to do. In present missionary annals Gordon S. Seagrave—along with other heroes—desired to help the people of Burma. Today Dr. Seagrave is recognized as an unselfish doctor and a true servant of mankind.

What do you most desire? It is important to analyze your desires and wishes.

Covetousness is the excessive desire to have something that belongs to another. While Paul said, "Covet earnestly the best gifts" (1 Cor. 12: 31), the word "covet" is not used with its usual connotation. Dr. Parkhurst says that covetousness is "a desire of having more than belongs to one." The dictionary defines covetousness as "an extreme and unlawful desire." The Bible is filled with examples of such desire: Cain wanted the approval which belonged to

Abel; Lot coveted the land lying rich in the valley of the Jordan and forgot his debt to Abraham; Balaam desired the kind of death the Israelites were promised, but coveted more the opulence of the oriental court; Achan longed for the treasures captured from the enemy, and became the curse of Israel; David coveted Uriah's wife and became a murderer; Ahab coveted Naboth's vineyard; Simon Magus coveted Paul's gifts of the Holy Spirit and thought to buy the Holy Spirit with money.

It is easy to see covetousness in others. Indeed, we get a smug satisfaction in observing the sins of others, but "Do I covet?" is a serious question for *me* to ask *myself*. "Do I often desire those things that are not mine? Am I envious of another's possessions?"

It is all right to admire a neighbor's house; it is all right to want to have a house like your neighbor's; but to covet it, to want it so badly that you would deprive him of it—that is wrong. Can you see all the appointments of your neighbor's house and still like your neighbor and be happy without his house? Take each phrase of verse 17 separately and examine it in relation to yourself and your class. Can you look on your neighbor and all he has and still be content? Covetousness destroys the fineness of the soul. "Thou shalt not covet."

A New Testament Parable

The Scripture reference shows us an incident in the life of Jesus. He had been telling the people about what some of them would experience in becoming his followers (Luke 12). In the course of his remarks he told them not to be anxious if they were brought to court because of their witnessing for him. A man in the audience was listening, but not attentively. His mind was only partly devoted to what Jesus was saying. The word "court" caught his attention. "Yes, that's what I should do," he thought. "I should take my brother to court. He has cheated me out of my share of the inheritance."

The beautiful teaching of Jesus did not register in his mind. He was interested more in the money and property he wanted. So he cried out, "Master, speak to my brother, that he divide the inheritance with me." Why did he call Jesus "Master"? Jesus was not his Master. Had Jesus been his Master, the money problem would have dissolved before the great work that Jesus would have given him.

When a man is more interested in *things* than in *serving*, Jesus is not his Master. Although Jesus does say that when we seek him first we shall not lack any good thing, yet he who puts *things* first has no part in that promise. As in this incident, there are many people

who speak the language of religion, yet who seek gain for themselves and apparently do not have the real essence of religion. A minister or evangelist or church worker who is more interested in his salary than in Christ's work lacks spiritual discrimination. The layman who puts business, money-making, comfort, or possessions before Christ cannot appreciate a good sermon or know joy in his salvation. His life is marred by covetousness.

The Poor Rich Man

Jesus answered the man by telling him that he should know that there is something greater than possessions. He illustrated what he meant by one of his inimitable stories about a man who was very successful in business. Everything to which he turned his hand made money for him; even the land seemed to spring up into fruitfulness for him. His neighbors doubtless envied him and said, "Lucky man! See how rich he is." But his increasing riches created the problem of knowing what to do with them. Had he the right spirit he would have found plenty of good to do with his increased wealth, but instead he had to work hard to take care of his riches. His riches became his master; he became the prisoner. "I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul . . . be merry! But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:18-21).

Since coveting is foolish and futile; since it does not bring what most we want; since it gives neither happiness here nor security beyond this life; therefore do not be anxious about things here. People need food, raiment, enjoyment, and shelter. The heavenly Father knows all about that. One should not be anxious! One must not be envious of the possessions of others; one's Father will care for him who loves and serves him!

When Hunt told his artist friends that he was planning to paint a portrait of Christ, they said, "You can only paint what you see. You would be wasting your time to try to paint Christ."

"But I am going to *see* him," Hunt replied. "I'll be a carpenter and work with him. I will walk with him in Palestine; I'll go with him among the poor and lame and lepers. I will go with him to Calvary until I see him, then shall I paint him."

We cannot see Christ, if we spend our lives coveting things. We must *share* with Jesus if we would see him; and we must share the future with him!

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

Stating the Case

There are two ways to get rich, according to one writer. Getting more and more is one way; wanting less and less is the other. Most of us would rather try the first method than the second. It is not easy to curtail our wants in the face of the tantalizing appeals of present-day advertising. We are urged on every hand to want more and more. It has never been easier to want so much. We should, therefore, consider today's message as contained in the tenth commandment: "Thou shalt not covet."

The tenth commandment certainly reveals an understanding of human nature. How often we want something because it belongs to someone else! Often the real reason underlying our desires for material things is a deeper desire to "keep up with the Joneses." If we were honest with ourselves, we would admit that back of many a desire lies this reasoning: "My neighbor has something new; I don't really need it, but because my neighbor has it I want one, too." The more we worry about what our neighbor has, the less we appreciate him as a neighbor.

Developing the Idea

At no time was Jesus more concerned, and at no point do we take him less seriously, than when he said that "a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). Unquestionably, we are too much controlled by things. Jesus urged us to guard against having too great concern for material things, and too little concern for spiritual matters—the things that make us considerate of others. Jesus set the example by being entirely unmindful of *things*. He does not expect us, with our human limitations, to give up entirely our desire for material possessions; but he does insist that we should not make them paramount.

Things must not rule us. Nor should we let ambition for wealth crowd out the spirit of neighborliness and service. If we want what our neighbor owns, jealousy and pride usually enter in. We hate to see our neighbor get ahead of us. Coveting becomes especially vicious when we want something at the expense of someone else.

It is not always material things that we covet. When we want security at the expense of someone else's security; when we want prestige at the expense of an-

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

Plan for Class Session

Open the lesson with some illustrations of human selfishness and greed. Note the illustration in the pupil's quarterly from *Silas Marner* and, if possible, use some similar ones from your own experience. Then apply the tenth commandment to the everyday experiences of your young people. Make clear the meaning of the word "covet," distinguishing carefully between coveting and the harmless wishing for things or even worth-while ambition. Explain the word "neighbor," making use of what Jesus taught about it in his parable of the good Samaritan.

It should not be difficult to make the pupils understand that the goods and possessions of no one are safe unless all are made secure in ownership. The desire to own things is a natural and normal one. It becomes wrong only when one desires more than he can wisely and helpfully use, or when the wrong means are employed for gaining ownership. One is entitled to no more than he earns, and his earning capacity is determined by the service which he is able to render. Explain that, while everyone should have opportunity of earning, rewards and pay must always be in proportion to ability, effort, and actual contribution to the social group.

A good deal of discussion will be provoked by raising the question as to how much a man can rightly earn. Some months ago President Roosevelt suggested that the income of an individual should not exceed \$25,000 a year. Is this too much, too little, or about right? By what right can any limitation be placed upon income? Could an individual acquire any wealth whatever without the co-operation of others? Is it not true that increased property values always have a social origin, and that the worth of things depends upon their being desired by others? If that is true, then society has a right to limit wealth and to fix incomes. The fact that people have been greedy and selfish, and unmindful of the rights of others, has necessitated governmental regulations that have been somewhat irksome; but there will be no avoiding an extension of them unless people become more Christian in their attitude toward wealth.

One of the Four Freedoms now being sought is freedom from want. How can it be attained? Is there enough food in the world to feed well the whole human race? Are there enough materials to supply shelter, clothing, and

other needs for everybody? In this connection, it would be well to point out the tremendous cost of war. Show your pupils that the wealth wasted in war would be more than ample to supply the real needs of all mankind. Why, then, this frightful waste of war? Is it not because of human greed which lets some persons own more than they need while others are deprived of the bare necessities of life? Can we afford to share our wealth with other nations? Can we afford *not* to do so?

But do not let these pupils think that such matters are so large that they have no immediate part in them. Certainly, we shall not have a world order that is free from greed and selfishness until individuals are freed from these things. Show how the qualities of character acquired in youth are likely to be retained throughout life. A selfish child does not upon reaching maturity become an unselfish adult. A greedy child does not outgrow his greed. A young person who cannot get along with his parents and brothers and sisters in the home will not be able to get along well with other people when he grows up.

Truth in Action

Point rationing is proof of how far government has had to go in curbing greed. There is not enough of certain foods in our country today for everyone to have as much of them as he may want or be able to buy. To assure a fair distribution of them, the rationing program was devised. It is gladly accepted by those who are willing for fair play, but it is bitterly opposed by selfish and greedy people. The black market has been created by this greed. It is not only unpatriotic; it is also unchristian.

Waste is another form of greed and selfishness. In this day when many peoples of the world are in great need, and when our own country needs all of its materials, to waste things becomes an even greater sin than in more normal times. Young people should practice taking better care of all the things that they have and should make their clothing last as long as possible. Not to do so is failure to share to the utmost with our neighbors. Have your pupils make a list of things which are particularly scarce and which they themselves can help to save. On the list will appear such things as paper and erasers.

While this final commandment, like most of the others, is negative in form, it is really based upon a positive principle. One will not covet the possessions of loved ones. From this it follows that the right and positive attitude which we ought to take toward neighbors is to love them. This truth will be more fully set forth in next Sunday's lesson.

other's prestige; when we try to build ourselves up by talking someone else down—then we do our neighbor real harm. The tenth commandment might have gone on to say, "Thou shalt not covet thy neighbor's popularity, or his prestige, or his reputation." What a person earns is his own. We must be willing to earn our own things.

Jesus emphasized the tenth commandment, but he pointed out that there is a still greater commandment. When asked to state the greatest of all commandments, Jesus said: "Thou shalt love the Lord thy God . . . and thy neighbour as thyself."

But notice that Jesus put love of God *before* love of neighbor. In this lesson we are faced with the question, "How can we overcome the spirit of covetousness; how can we learn to put the other person first?" The disciples wondered about the same thing. When the rich young ruler sadly made the choice in favor of his possessions, Jesus said some pretty pointed things about the hazards riches present to spiritual growth. The disciples were so amazed by his remarks that they asked, "Who then can be saved?" Jesus answered, "With men this is impossible; but with God all things are possible" (Matt. 19:26).

Reginald Barker, in his book *It Began in Galilee*, says that the Christian ethic as an ethic is impossible, but as a religion is gloriously possible. In other words, God through Christ can do for us what we cannot do for ourselves. Jesus said, "Take no thought for your life, what ye shall eat; neither for your body, what ye shall put on" (Luke 12:22). How can we do that? It seems impossible, and yet hundreds of missionaries have gladly gone out with no thought of self, to face hunger and privation and to serve others in the name of Christ.

As a mere ethical rule, the tenth commandment is difficult, if not impossible, to achieve. Let it be linked to a wholehearted faith in Christ and it becomes absolutely possible, so that thousands of Christians are finding every day that when they lose themselves in Christian service, thoughts of self and of material possessions become less and less important.

Discussing the Problem

1. A question that fits right into this lesson is, "How far am I willing for my neighbors to enjoy the same advantages of life that I ask for myself?"

2. Another good question to ask ourselves is, "Do I resent it if a person of another race prospers?"

3. Why do you suppose Jesus was so firm in his pronouncements against riches?

Christ's New Commandment

Mark 12: 28-34; John 13: 34-35; 15: 10-14

Mark 12: 28-34

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said

unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

John 13: 34-35; 15: 10-14

13: 34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

15: 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if you do whatsoever I command you.

KEY VERSE: *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.—John 13: 34*

TO BE READ EACH DAY

Dec. 6. M. Christ's New Commandment. Mark 12: 28-34

Dec. 7. T. Keeping Christ's Commandment. John 15: 10-14

Dec. 8. W. Brotherly Love. 1 John 4: 7-16

Dec. 9. T. Good for Evil. Matthew 5: 43-48

Dec. 10. F. True Neighborliness. Luke 10: 25-37

Dec. 11. S. The Pre-eminence of Love. Galatians 5: 13-15

Dec. 12. S. Christ's Sacrificial Love. Romans 5: 1-8

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

The world has experienced few periods of religious ferment quite like the one in which Jesus worked. Avowed atheists were rare. Everybody had a religion of some kind. A principal reason for the phenomenal spread of Christianity in the first three centuries of the era was that the minds of men were groping for a Saviour. The incident in Athens where Paul found the altar to the "unknown god," and his own notice of the devotions of the Athenians (Acts 17: 22), could have been duplicated in a dozen other cities of the day.

Heyday for Fortunetellers

Although the authorized worship of the Roman Empire from 31 B.C. to the time of Constantine's conversion, more than three centuries later, deified the emperor and the state, nevertheless cults of every kind were being welcomed into Rome. Except for the Christians, who insisted that they had found the one and only way of salvation, the religions were all one happy family.

The minds of men were sincerely inquisitive. Anyone, from the staid phil-

osopher to the wild zealot, could get a hearing. It was the heyday for astrol-ogers, spiritualists, fortunetellers, curb-stone orators, and quacks in general. Even emperors and other men of large affairs would not have dared to begin an important work without first visiting a soothsayer.

Many Questions

The Jews were particularly alert in matters of religion. Their day of simple, unquestioning faith had passed; now they began to ask questions. Many of the Psalms and much of the writing and preaching for the last five hundred years of the pre-Christian era had answered questions that puzzled believers. (Read Job 14: 14; Ps. 137: 4; Hab. 1: 2; Mal. 3: 8.) Much of Jesus' teaching was the result of such questions.

Nicodemus wanted to know Jesus' secret of power (John 3: 1-2). A Samaritan woman was confused with regard to the best place to worship God (John 4: 20). The question of sabbath observance was repeatedly brought to the front (Mark 3: 2; John 5: 10). Herod, superstitious and probably drunk, wondered if John the Baptist was not living again in Jesus (Luke 9: 7). Even Pilate, who was probably as stupid spiritually as any man of his day, could not terminate Jesus' trial

without asking a question. It was one that might have been asked in a college philosophy class, but it sounded silly at the trial of one charged with sedition (Luke 23: 1-2) and on the lips of a second-rate politician. "What is truth?" (John 18: 38), Pilate asked.

A Scribe's Question

It was quite natural that a scribe should have come to Jesus with the question quoted here: "Which is the first commandment of all?" There is a common belief that the scribes and Pharisees with whom Jesus associated were morally insincere, interested only in the dotting of *i*'s and the crossing of *t*'s. Such belief is not true to fact. The scribes and Pharisees had studied the Decalogue with care, and many of them had an earnest desire to understand and assimilate its great moral principles.

There were other well-informed Jews who might not have answered the scribe's question just as Jesus did. Such contemporaries as Philo or Gamaliel would probably have said that the great commandment was the first one listed, "Thou shalt have no other gods before me" (Ex. 20: 3). And they would have had good ground for arguing such a view. But Jesus, as was his custom, went back to the origin of Hebrew

ADULT TEACHER

By Howard K. Williams

■

lore and put into words the spirit of the traditional Decalogue of the Old Testament (Ex. 20; Deut. 5). He combined two passages of Scripture, "Thou shalt love the Lord thy God . . ." (Deut. 6:5) and "Thou shalt love thy neighbour as thyself" (Lev. 19:18). He showed a sense of kinship with the remote past.

The scribe liked the skill with which the Master had woven utterances together. It was to him very familiar ground. Jesus added what was at the root of prophetic preaching, that the ties that bind men to God and to one another are more important than whole burnt offerings and sacrifices. The scribe knew that Jesus was on fundamental biblical ground. To be sure, the blight of literalism had crept into the teaching of some (a noisy minority) who had lost contact with God and the past. To those who went "back to the Bible" there was no choice but to put religion on the basis of character and service to mankind, just as the prophets had done. "I desired mercy, and not sacrifice" (Hos. 6:6), God had declared. The Old Testament standard for religious correctness was a deep concern for the well-being of one's fellows, and a humble walk with God.

The familiar passage, Micah 6:6-8, presents the finest Old Testament standard or demand on the individual. Over against the degraded religion and morality of the day (the eighth century before Christ) stands Micah's incomparable conception of God's demands upon men. He sees that the good will of the Lord is secured, not by careful and meticulous observance of certain rites and sacrifices, but by a life in accord with the principles of righteousness—the diligent practice of brotherliness and a living fellowship with God.

Jesus did more than hold his own in repartee with the scribe who was trained in that art; he even closed the conversation by speaking patronizingly to the one who had probably intended to exhibit his own familiarity with the law. "Thou art not far from the kingdom of God." As illustrative of Jesus' ability to stand up under the withering fire of expert minds, we recall that when Nicodemus—a man of learning, wealth, and high reputation—tried to smoke Jesus out in their midnight conversation, Jesus quietly took the conversation in hand and left the member of the great Sanhedrin no alternative but silence (John 3:1-12).

Love Among Christians

Toward the close of his ministry Jesus evidently saw the increasing necessity for giving the apostolic group and the disciples who should follow them a permanent *esprit de corps*. Love was to

be the cement by which their body would be bound together, and he himself was the embodiment of that love.

It is not easy for us to evaluate our own age, but we can see clearly into the day immediately after the birth of the Christian church. With all of the backslidings and quarrelings (e.g., Acts 11:2; Gal. 2:11), sometimes to the point of open violence, still the Christians loved one another. It was the broad, deep, inclusive, eternal love to which John referred in John 3:16 and which Paul echoed in the thirteenth chapter of First Corinthians. John 13:34 expresses Jesus' own attitude toward mankind; it was the attribute he tried to implant in the church; it was the characteristic in the church that, at least in the early centuries, stood out more boldly than any others. I believe that love like that still does characterize the church.

A Demonstration of Love

The words in John 13:34-35 ought to be understood in their setting. They were spoken in the upper room on the night of Jesus' betrayal. He had just finished giving to the disciples an illustration of humble service (John 13:3-11). He had washed their feet, not primarily as a symbol, but because their feet needed washing and there was no servant present to do the work. Peter certainly would not have condescended to do such a thing, even for his friends of the apostolic circle. Nor would James and John, who but recently had made blunt overtures to Jesus for honorable places in his kingdom (Mark 10:35 ff.). Even in the upper room they contended over who would be the greatest (Luke 22:24). Men like them would not wash feet—surely not. There was but one person in the room big enough and loving enough to perform a service so menial. Jesus washed their feet—the feet of Peter the garrulous, of John the beloved, and of Judas the betrayer. "Even as I have loved you"—the quality of love that holds the church together.

Obedience, love, joy, friendship: these are the underlying principles of the "great fraternity" (John 15:10-14), said Jesus. "Ye are my friends." True friendship cannot exist without love, the greatest of all virtues. It has been well said that science has made the world a neighborhood, but it must be made a brotherhood. The Christian task is to seal the hearts of men together in love as one in Christ. Wrote John: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (1 John 4:20-21).

Last week we finished the study of the Ten Commandments as given in Exodus. Today we shall study Jesus' twofold commandment, which embraces and fulfills the meaning of all the Ten Commandments. The Key Verse is a familiar one. Do you believe it strongly enough to teach it to others?

The question about the supreme commandment was a perennial topic for debate among the scholastic class of the early Jews. Whenever they lacked a topic to discuss, they could always fall back on this one. Today we have similar topics for debates in high school and college: Is environment or heredity more important? or, Does cause precede effect? We often treat these questions purely academically, without any feeling or particular purpose. We see, then, that this question, "Which is the greatest commandment?" may have been put to call forth an answer, or it may have been designed merely to start a discussion.

Jesus said that "love" is at the heart of the first commandment of God.

Love Defined

If love is basic to the first commandment, then in order to obey the commandment we must know what love is. In the Greek New Testament there are two words for "love." They are *agapao* and *fileo*. When Jesus asked Peter if he loved him he used the word *agapao*; Peter replied with the word *fileo*. The word *agapao* is the word for a strong, unselfish, true affection which finds expression in life. The other, a less powerful word, means "like" or "prefer." This is the word used in Matthew 6:5 where Jesus said, "They love to pray standing in the synagogues," and in Matthew 23:6, "And love the uppermost rooms at feasts."

Agapao is the word used in the commandment we are studying today. Here are some passages that use this same word: Matthew 5:44-46; 19:19; Mark 10:21; Luke 6:32; John 3:16, 19, 35. Space does not permit inclusion of all references to this word; but the ones that are given show that the type of love commanded is, not a mere emotional and passing affection, but a basic motive within man's soul.

The truest, deepest love between husband and wife often may be seen after years of life together. Having stood the many experiences of life, the husband and wife have truly a rich and abiding love. Peter found that his boasted love was just merely liking. He had to learn really to *love* the Lord.

How to Love

1. "*With all thy heart.*" Henry Ward Beecher told of a soldier who fought with great bravery and was killed. On his body, in a locket next to his heart, was the picture of his mother for whose safety he had fought and given his life. Love must indeed reside in the heart to be real. I knew a teacher of theology—usually cold, logical, and scholarly; yet when he spoke of the attributes of God, his eyes sparkled and enthusiasm captured his speech. He loved God emotionally as well as intellectually. While too much emphasis must not be placed on religious emotion, we cannot truly love unless our hearts are stirred. Do you love Christ that way? Do the beauty of his life and the strength of his character stir your heart?

2. "*With all thy soul.*" "Soul" suggests "breath of life." In the question "What shall a man give in exchange for his soul?" we may substitute the word "life" for "soul." What shall a man give in exchange for his *life*? A million dollars is of no value to one who has not life, the driving principle of his being. Do you love God with your life? One who loves feels he is not really living if he is separated from the object of his love. Do you feel that way about Christ? Someone has said that the greatest calamity that can befall a man is for him to live apart from God and not miss him. You must love with all your life.

3. "*With all thy mind.*" One of the strangest things to many of us is the person who uses the mind that God has given him to reason out the nonexistence of God. The greatest intellects are always the greatest believers in God. But it is possible for us to use our minds more for progress in material things than for spiritual betterment. Do you give your keenest and best thinking to God? Do you spend more time on golf or clothes or business or appearance than on God's work? You must love God with all your mind.

4. "*With all thy strength.*" Imagine loving with all your strength! Who ever did that? There have been some. Paul loved Christ that way; and as a result he wrote the thirteenth chapter of First Corinthians. He tried to tell about that sort of love, and at last he said, in effect, "Love is the greatest thing in all of life."

Rufus M. Jones tells of John Woolman who, upon hearing that the Indians on the north branch of the Susquehanna River were on the warpath, went out on horseback to see them. Woolman declared that love gave him the concern to spend some time with these Indians, so that he could understand their lives and receive some instruction from them.

He was also intent upon helping them by showing the leadings of Truth as he had found it. It is said that Woolman "covered them with the spirit of prayer." Woolman loved the Lord with all his strength, and the Indians were affected by that love.

Someone has called love the "skyward lift." Do we have this "skyward lift"?

Objects of Love

Jesus said that the first object of our love should be God. How can one love God? Can love be commanded and controlled? Although there is such a thing as love at first sight, it is not common. We recall the warning that "a person should never fall in love, for one falls only when he is weak or stumbles." Perhaps the finest love must be learned. We learn to love, and the basis of love is reason, as well as emotion.

As Abraham obeyed God and went out in faith, he learned to think of God and to know more about his ways, until the time came when nothing other than God mattered. God was more precious to Abraham than the rich-yielding land. The disciples also *learned* to love Jesus. Although their reasons were too deep to put into phrases, yet there was reason in their love. As we try to do God's will and try to practice his presence, we come more and more to see his worth until our lives are bound up with him.

No man who really loves God fails to love mankind. As John stated it, we cannot with truth say that we love God if we hate or do not love our fellow men. What if church members would reach this goal? What if all nations should respond to it?

A New Commandment

Was Jesus' commandment actually new? We read this same commandment in Deuteronomy; and the lawyer who spoke to Jesus knew that Jesus' answer to him was the right answer. What makes a thing new? We may have a new watch, but perhaps the watch is actually many years old. When we speak of a thing as something "new," we usually mean new to us. In that sense, this commandment to love God and man is certainly new. It is new to us.

Jesus gave three reasons for love: that we might have his joy in us; that our joy might be full; and that we might be friends of his. We rejoice in so many different things, but most of these things finally lose their zest. The only joy that lasts is the joy of fellowship with Jesus, a fellowship that goes on and on through life and old age to the City where love is the law of life.

Love covers all the commandments and fulfills the meaning of each. Let us learn to love as Christ loved.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford



Stating the Case

There are certain words in the New Testament that one sometimes feels like underlining with a red pencil so that they will stand out sharply for whoever reads them. For instance, in today's lesson we find the word "discreetly." "And when Jesus saw that he [the scribe] answered *discreetly*, he said unto him . . ." (Mark 12: 34). What volumes that one word tells about the scribe! Apparently he was more interested in being discreet—even in religion—than in knowing the thrill of complete self-commitment. He talked about religion as if it were an academic proposition to be approved rather than a way of life to be followed. And when Jesus saw how wary the scribe was lest he commit himself *too far*, the Master made it very plain that the scribe had gone *not far enough* to be a disciple.

Developing the Idea

Consider the details of this passage. A scribe had been listening to Jesus as he answered questions. Because he was impressed with Jesus' wisdom, he, too, decided to ask a question: "Which is the first commandment of all?" It was a good question, and Jesus gave him a thoughtful answer, because he assumed that the scribe was sincere. Thus, the scribe called forth one of the most important statements Jesus ever made. The scribe was impressed with his own intelligence, and felt called upon to comment on Jesus' answer, saying, "Well, Master, thou hast said the truth: for there is one God; and there is none other but he; and to love him with all the heart and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices." In every case, the scribe used the impersonal article "the" instead of the personal pronoun "my" or "our." When he did use a pronoun, he kept it in the third person. He did not say, "Well, Master, thou hast said the truth: for to love God with all *my* heart . . . and to love *my* neighbor as *myself* is better than all sacrifices." Jesus quickly noticed the way in which the scribe guarded his answers, and so said, "Thou art not far from the kingdom of God." In other words, the man knew what was required of him; when he would commit himself to it fully, he would enter the realm of discipleship.

In his book *On Guard*, Joseph Sizoo

Baptist Leader

INTERMEDIATE-SENIOR TEACHER

By *Talmage C. Johnson*



Plan for Class Session

We now have completed the study of the Ten Commandments as they are set forth in the Old Testament book of Exodus. We have seen that Jesus gave his approval to them. He obeyed them and taught others to obey them; he also extended their meaning. In today's lesson we find that he summed them all up in one great commandment with two parts: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: . . . Thou shalt love thy neighbour as thyself." This statement embraces all the Ten Commandments, for one who loves God and loves his neighbor will never fail to do his whole duty toward both God and man.

Point out to your pupils that this is really one great commandment, not two separate ones. He who loves God must also love his fellow men. It would be quite impossible for a person to love a mother and to hate her children. Nor would a mother care for the love and friendship of one who hated her children. So it is with God. Those who love him must also love all his children. The apostle John puts it very strongly when he says, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4: 20.)

Now, it is not easy to love all our neighbors. It is, of course, easy to love some of them. Certainly, we love our families and our good friends; we love those who seem to us to be lovable. But some human beings are not attractive; they do not appear to be lovable. How, then, can we love the unlovely? Well, we can do so only because we know that they belong to God and that God himself loves them.

The commandment, as Jesus worded it, is positive. It goes beyond the Ten Commandments, which dealt almost exclusively with what we ought not to do. It tells us what to do. It is never hard for us to stop doing something that conflicts with our main task. Hence, we shall have no trouble about doing wrong if we are diligent about doing right.

Jesus said to his own disciples, "A new commandment I give unto you, That ye love one another; even as I have loved you, that ye also love one another." In that commandment, he is saying that we must love one another in the same

way that he loved us. And how did he love us? He loved us by doing for us what we needed to have done, by teaching us the true way of life, and finally by dying for us. If we love one another as he loved us, we must do for one another whatever we can that needs to be done, show one another what is the true way of life, and be willing even to give our lives in the service of our fellow men.

You must be certain that your pupils understand this essential point of the lesson. Children and young people are, like many adults, sometimes quite uncertain about what real love means. They think that it is purely a matter of the emotions, a certain kind of feeling. But Christian love is a thing of emotion, intellect, and will. It involves the whole of human personality. It is impossible for us to feel toward God as we feel toward our mothers, wives, and sweethearts; certainly it is impossible for us to feel toward all mankind, especially those we call our enemies, just as we feel toward our intimate friends. But it is not impossible for us to love God and all mankind in the way Jesus meant. That sort of love is creative love, as distinguished from filial, romantic, or sentimental love. It means co-operation with God and man in everything that is for the good of the human race.

Truth in Action

Jesus did not merely talk about love; he practiced love. So it is never sufficient for us to say that we love people. We must show our love by what we do. Have the pupils read Jesus' story of the two brothers sent to work in their father's vineyard. It is to be found in Matthew 21: 28-31. Point out that while it was wrong for one to show disrespect for his father in words, it was much worse for the other to show disrespect and disobedience in deeds. So it is with modern youth; it is right and proper both to speak pleasantly to loved ones and to do for them what is needed.

How can we show our love for God? Must it not be done by being interested in what God is interested in? Surely we want God to be concerned with our plans, our purposes, our hopes, our activities. If we do, we ought also to be interested in his. Now, God is interested in the church; hence those who love him must also be interested in the church. God is concerned about the welfare of the poor; hence those who love him must also be concerned about it. God has a plan and a purpose for the whole world. Those who love God must discover what his purpose is and do their part in carrying it out. If we only sing about God and talk about God, we do not show real love for him.

says that one day he wanted to find out what Jesus had to say about brotherhood, and so turned to his concordance. He was surprised not to find the word in the Gospels. Jesus never used it; however, as Dr. Sizoo points out, he had much to say about loving one another. "A new commandment I give unto you, That ye love one another." "By this shall all men know that ye are my disciples, if we have love one to another." Brotherhood is too often an academic proposition, but being a brother is a vital personal experience. The difference between talking about brotherhood and being a brother is the difference between discussing aviation and piloting a P-38.

Is not one of the chief troubles with our present-day Christianity the fact that we try to be too discreet rather than to risk all for Jesus' sake? We are discreet rather than courageous—in the face of race prejudice and other great evils of our day. Jesus said, "Thou shalt love the Lord thy God." Shall we, like the scribe, simply say, "It is a nice thing to do," or shall we say, "I will love him"? Jesus said, "Love thy neighbour as thyself." Shall we answer discreetly, "That's right! Everybody ought to practice brotherhood"? Or shall we say, "I will try to love my neighbour"? Will our religion be discreet or dynamic? The answer lies in the kind of disciples we wish to be.

What is the test of Christian discipleship? Obviously, it is more than just knowing what is right; it is being willing to commit oneself to what is right. It is more than being able to repeat the commandments; it is trying to live by them. "Ye are my friends, if ye do whatsoever I command you." And his commandment is to love one another. Jesus will be satisfied with nothing less from us. Only as we feel—as Christ must feel—the tragic need of the suffering peoples of the world; only as we respond sacrificially as individuals and as churches to meet some of that need: then only have we a right to call ourselves his disciples. Does it seem unreasonable for Christ to demand so little of us when he gave his all for us? Christ asks us to follow him because he knows to what abundant life he leads.

Discussing the Problem

1. What other passages of Scripture than those cited explain what Jesus expects of those who will follow him?

2. What is your answer to the question, "Is the church trying to be too discreet in the face of the world's evils"? Do you know of an instance when the church was more than discreet—when it was courageous?

3. In what practical ways can the Christians in your community demonstrate Christian love?

Christ the Fulfillment of the Law

Hebrews 1: 1-9; Romans 10: 4-10

Hebrews 1: 1-9

1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Romans 10: 4-10

4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

KEY VERSE: *God . . . hath in these last days spoken unto us by his Son.—Heb. 1: 1-2*

TO BE READ EACH DAY

Dec. 13. M. Christ the Fulfillment of the Law. Hebrews 1: 1-9

Dec. 14. T. Christ Our Righteousness. Romans 10: 4-10

Dec. 15. W. Righteousness by Faith. Philippians 3: 1-9

Dec. 16. T. The Fullness of Christ. Ephesians 4: 1-13

Dec. 17. F. Justification by Faith. Galatians 2: 16-21

Dec. 18. S. Christ the Life and Light. John 1: 1-9

Dec. 19. S. Christ's Pre-eminence. Colossians 1: 9-18

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

Today's Spanish-American War veteran at the age of sixty-five looks back on that conflict through about the same span of years that separated the writer of Hebrews from the events of Jesus' life. Today, our lesson in the first chapter of Hebrews calls for a review of the impression Jesus made on his contemporaries and the disciples of the half-century following. Those who met him in the flesh called him by a variety of names—Son of God, Messiah, King of Israel, Lamb of God, Saviour of the World, the Holy One of God, Son of David, etc. A centurion who supervised his crucifixion said, as Jesus died, "Truly this man was the Son of God" (Mark 15: 39). Then as the curtain fell on his earthly career, disciples were on their knees worshipping him (Matt. 28: 17).

Jesus' Regard for Himself

Jesus always thought of himself as an obedient Son of the heavenly Father (John 5: 19; 8: 28-29). "My Father is greater than I" (John 14: 28) he said, but he regarded himself as the Messiah. When Peter spoke of him as "the Christ,

the Son of the living God," Jesus complimented the apostle on his discovery. At the triumphal entry into Jerusalem he permitted adulation due only to the Messiah (Matt. 21; Mark 11; Luke 19; John 12).

It must be marked, however, that a great misunderstanding regarding his messiahship followed him. On the occasion of Peter's confession Jesus was so outraged at the messianic picture the apostle had in mind that he administered a stinging rebuke (Matt. 16: 23). At the crucifixion the disciples gave up their belief that he was the Messiah; they could not believe that the Messiah would suffer such indignities as Jesus suffered. Sadly they said of him, "We trusted that it had been he which should have redeemed Israel" (Luke 24: 21). But they thought they were mistaken.

Faith Restored

The resurrection restored their belief (John 20: 24-29). Then when the Holy Spirit came upon them their faith burst into a flame, and there was no more doubting (Acts 2).

Early opinions about Jesus were not highly organized. The first Christian sermon spoke of him merely as "Lord and Christ" (Acts 2: 36), and seekers were instructed to repent and be baptized in his name (Acts 2: 38). In his name

Peter performed an act of healing (Acts 3: 6). About the same time Peter told the Sanhedrin that salvation could be obtained through "no other name." Stephen, the first martyr, saw the Son of man "standing on the right hand of God" (Acts 7: 56), and he died praying, "Lord Jesus, receive my spirit" (Acts 7: 59). A little later, Paul declared that Jesus had appeared to him on the Damascus Road (Acts 9: 22, 26).

Still a few years later, James spoke of himself as "a servant of God and of the Lord Jesus Christ" (James 1: 1), but had very little else to say about Jesus. Paul wrote in his first epistle (1 Thess.) some details about Jesus' second coming. Paul's later writings show that ideas about Jesus were rapidly crystallizing (Eph. 1: 20-23). The Gospel of John, written at a comparatively late date, had a highly developed Christology, born no doubt at Alexandria, spawning bed for advanced ideas in religion (John 1: 1-12).

Christ According to the Book of Hebrews

The writer of the epistle to the Hebrews was certainly a Christianized Jew. He wrote like an Alexandrian, the ancient equivalent of a Harvard graduate. Hebrews is the most elaborate writing in the New Testament. One who

TEACHERS' MATERIALS

undertakes to outline it will find that the outline is almost as long as the letter. We can fix the date of writing with reasonable accuracy at A.D. 85 or a little earlier. The writer was a contemporary of Paul.

In the section of the epistle we are considering today, there is shown a highly detailed knowledge of the person and attributes of Christ. The Old Testament was the source book (Heb. 1:1); it was the only Bible the Christians of the day had, and they considered it more than adequate. It contained abundant evidence of Jesus' messiahship.

With the resurrection of Jesus the Old Testament had been reborn to the Christians. Instead of pointing back toward Moses they could now see that it had been pointing forward toward Christ. The Christ of the letter to the Hebrews is presented as the consummation of God's plan (Heb. 1:1-2). He is the Son of God, destined to possess everything, God's agent in the creation of the world.

All of this the writer supported (Heb. 1:5) by Old Testament quotations (Ps. 2:7; 2 Sam. 7:14). To be sure, one of the passages quoted referred originally to Solomon, but these early Christians were not bothered by original meanings. Industrious scribes had counted 436 messianic passages in the Old Testament, and rabbinic writings contained an even greater number, it was said. Jesus was greater than the angels, and greater than all his fellows, according to a section from Psalm 45:6 ff. (cf. Heb. 1:6-9).

Growth of the Concept of Jesus

Nothing in the Christian religion authenticates it more surely than does the amazing growth of the messianic picture. It is a long step from the meek and lowly Nazarene who washed the disciples' feet (John 13), and who said of himself, "I am among you as he that serveth" (Luke 22:27), to the glorified Christ whom we are studying in the verses before us, or the militant "King of Kings, and Lord of Lords" (Rev. 19:16). To the early disciples, the Christian religion was a new life within them, growing by leaps and bounds. Every day they were discovering some new glory in Christ their Saviour. A few years later they were filling the catacombs with pictures descriptive of the increasing grace he bestowed upon them. In all probability students of church history will agree that the process has continued; Christianity has not only spread—it has grown in content and power, as living things should, and as God intended.

The Gospel in Life

In the second half of the lesson (Rom. 10:4-10) we have the opinions of the

apostle Paul about the messiahship of Jesus and its meaning. His ideas are not materially different from the views expressed in Hebrews, but they reduce the gospel to terms of life. His statements about Jesus, though supported by Old Testament quotations in abundance, had a great personal experience back of them (Acts 9:1-9; 22:6 ff.; 26:12 ff.).

After his experience on the Damascus Road, Paul first spent three years in Arabia, we may suppose (Gal. 1:17). Then he spent fifteen days in conference with Peter (Gal. 1:18). There followed a period of retirement when he was either studying or teaching at Tarsus, a university town. Finally, Barnabas brought him to Antioch to assist in the church there (Acts 11:22-26). After another fifteen years, filled with innumerable periods and hardships (2 Cor. 11:24 ff.) in the course of active missionary work, he wrote to the Romans. Paul, of all men, was able to understand the writings of the Old Testament about Jesus, who, Paul said, was the theme of the Old Testament (Rom. 10:4-10).

The End of the Law

Paul believed that the spirit of the law was fulfilled in Jesus as he knew him. "Christ is the end of the law" (Rom. 10:4), he said. This was not a quotation but a discovery; for the law was written, not alone on statute books, but in the hearts of men who had faith (Rom. 10:8).

Paul said that the "righteousness which is by faith" is a Christian doctrine, but also that it was a pre-Christian doctrine. He was a representative of Judaism at its highest, and his supporting quotation is, strangely enough, from the law book of the Jews (Deut. 30:11 ff.). To him, as to Jesus, the Bible was a book of faith, and the Christian life was a life of faith. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe . . . thou shalt be saved" (Rom. 10:9).

The picture of Messiah as presented through the Old Testament would have meant nothing had it not been translated and enlarged by such active spirits as Paul and the writer to the Hebrews. Their picture is not complete for us until we have again translated and enlarged it to fit the needs of our day and lives. The burning question one faces is, "What is Christ to me?"

The answer to this important question depends, not so much on our outward professions of faith, as on our inner lives. The meaning of Christ to us—and to others through us—cannot be contained in words and phrases alone; it is best expressed in the quality and the sincerity of our characters. What we are always speaks louder than what we say.

ADULT TEACHER

By Howard K. Williams

■

In nature things work in a certain way; this way is law. Someone then discovers how things work and states it; this becomes the statement of the law. For example, Newton noticed that an object dislodged in space falls to the ground instead of flying off into space. He thought this over, made experiments, and gave us the statement of the law of gravitation: The force of attraction between two bodies is proportioned to the product of the masses of the two bodies. We are not interested so much in the *statement* of the law as we are with the *fact* that things in the physical world bear out Newton's law. When a mother says to her child, "Do not go near the edge of that cliff," she is giving a command for her child's own good, because she knows about the natural law regarding falling bodies. She knows that if her child steps off the cliff, he will fall.

Protective Law

Likewise, when God gives a command, we must not think that he does so in order arbitrarily to limit us. Like a mother he would free us from the hurts that come from disobeying the laws of nature. The Ten Commandments are basic and tell us what to do and what not to do to avoid conflict with nature. The great commandment of love tells us to avoid everything which would harm us and others.

We have been studying these commandments. This lesson is a climax to the study. We are told that Christ is the fulfillment of the law. In order that these may not be mere words and platitudes, we must give thought and study to this topic and present it in a practical way.

Revelations of God

Why do people speak? What use is there of speaking unless we can make ourselves understood? Why does God speak to us? How does he speak? He speaks to us that we may understand him. The epistle to the Hebrews tells us that God has spoken to us in many different ways throughout the ages.

God spoke in the lives of leaders like Abraham. He spoke in revelations like those given to Moses, and to Belshazzar in the handwriting on the wall. He spoke through the rituals of the tabernacle and through the voices of prophets like Isaiah and Jeremiah. He spoke through the history of Israel. He spoke to Elijah in the voice of quiet stillness in nature.

But no one of these ways was sufficient. Like Job, many men have cried

out: "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him" (Job 23: 8-9).

At last, God spoke in his Son. All ideas of God are nebulous and indefinite apart from Christ. Jesus alone articulates God and makes it possible for us to think of God with some definiteness. Christ said: "If ye had known me, ye should have known my Father also" (John 14: 7).

The Final Revelation

In what sense did God speak through his Son? Herein lies the great mystery of Jesus. It is a very difficult thing to make oneself understood by the use of words. You have experienced that problem. One selects words carefully, only to find that he cannot use the right words really to express what he means. In Switzerland a few years ago we tried our best to make two boys understand that we wanted to find a church. We used words that we thought they would understand, but we doubtless did not pronounce them correctly. Then a friend put his hands in what he thought was the form of prayer; and the boys thought that we wished to find a place to swim.

God used all sorts of ways to try to get people to understand. After continued failures of people to understand, he sent his Son; yet many people still do not understand. The things God has to tell us are too great to be fully understood by finite minds. We cannot understand Jesus. He is too great for us to take completely into our thinking. The epistle to the Hebrews makes an effort to help us understand Jesus, so that we may understand God. In these verses Jesus is said to be "heir of all things." What is an heir? The dictionary says that an heir is "one who inherits the possessions of another." It does not have that exact meaning here, but rather implies that all God has also belongs to Jesus. We read, "If children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8: 17). God is telling us that through Jesus we may share all this beautiful universe with him. It is difficult to believe that the sky is mine; also the air, the sun, the flowers, heaven, earth.

We learn from the first chapter of John's Gospel that the Creator God has come to us in the personality of Jesus Christ, so that we may know God because we know Christ. The sun and the light of the sun cannot be separated and still be the sun as we know it. Jesus is the shining light of God, the very image of God. "He that hath seen me hath seen the Father." Look at Jesus

and see God. A young woman said to me, "I like Jesus, but I do not know what I think about God." But how can the two be separated? See Jesus in compassion moving among men, and there you may see also the compassionate God. One says, "I do not understand." No one does fully; but we can appreciate the fact that we have a God like Jesus.

The writer of the epistle to the Hebrews despairs of making us understand about Jesus, and so he goes on talking about him and tells us that Jesus is better than angels. Angels filled a prominent place in the Old Testament and even in the New. Angels were very important beings: they were God's messengers to men. They rolled back the stone of the sepulchre and heralded the resurrection of Jesus; they reminded the disciples who lingered after the ascension of Jesus, to go and preach. As fine as angels are, the writer to the Hebrews insists, Jesus is better than the angels. He is better than angels, just as a son is more precious than a mere messenger. Christ is the Son; angels are messengers. Christ is king; angels are ministers. Christ is eternal, and his throne is forever and ever.

Therefore, those who accept Christ are anointed with the oil of gladness above everybody else. Do not feel sorry for a real Christian, no matter what his experience may be. A real Christian is destined to eternal joy. A real Christian is to be envied.

Our Choice

God has spoken. What he says is beyond us. We cannot explain it. We cannot understand it all. But we can begin to understand, and so the passage in Romans tells us not to speculate our way into heaven or search some abyss to find the meaning of God. Christ is right here in our hearts. Is he real to you? Talk about him to others; believe in him in your own soul. Believe what the Bible says of his resurrection, and "thou shalt be saved."

If we are to learn, we must believe what our teachers say. No man can learn history, or science, or mathematics, who says: "I do not believe what my teachers and the textbooks say." All knowledge is built on faith. We must, then, really believe God when he talks to us through Jesus.

In Hebrews 2 we read these words, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. . . . How shall we escape, if we neglect so great salvation" (Heb. 2: 1, 3). The answer is that we cannot escape if we neglect, no matter what the cause of our neglect may be.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford



Stating the Case

The story is told of a child who stood looking at the photograph of his father, who had been absent from home for some little time. Finally, turning to his mother, he said, "Mommy, I wish Daddy would step out of his picture." In its profoundest sense, the incarnation baffles the best minds to explain it; but in its simplest terms, it is God stepping out of his picture in the person of Jesus Christ.

A great many attempts had been made to paint God's portrait. Amos had used bold strokes on his canvas as he attempted to picture God as a stern Judge. Hosea had used somewhat softer lines to bring out the love in God's face. One of the best portrayals was by Isaiah, who pictured God as One who suffered to win back erring mankind. Even the Greeks had tried to paint God in terms of the Logos—the Mind or Reason back of the universe and life. But portraits were not enough. One can never know a person merely by seeing his picture, no matter how good it may be. So God "stepped out of his picture." John said, "The Word was made flesh, and dwelt among us . . . full of grace and truth" (John 1: 14). That revelation of himself was God's supreme gift to the world.

Developing the Idea

The Bible is the greatest story of love in the world. It is the story of God's love for man, and man's growing recognition of that love. Indeed, God had spoken in times past by the prophets. Amos, the rugged shepherd of Tekoa, had gone to Bethel to sell his sheep. Overwhelmed by the city's sin, he had returned to the desert to think about the things he had seen. From the laws of the desert he got his cue. God had moral, as well as physical, laws that can be disregarded only at the cost of disaster. On fire with his message, Amos burned the consciousness of God's judgment into the life of his generation in words that his hearers could not forget. God also spoke through Hosea, who had all of Amos' sense of God's justice and something more that gave him deeper insight. Hosea's wife was unfaithful, but he loved her dearly even after she deserted him. If man could love in the face of such tragic disappointment, he reasoned, God—who is greater than man—must love Israel with a greater love in spite of its unfaithfulness. Hosea then added the idea of love to Amos' concept of God's justice.

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

Plan for Class Session

For the last two Sundays of the year, we have two Christmas lessons—one dealing with the great gift of God and the other with our response to that gift. You might begin the first of these by asking what preparation is being made for Christmas. Doubtless your pupils are full of eager plans; they are expecting both to receive and to give gifts. Some of them may have found jobs for themselves during the holiday season; all of them will be quite busy. And in the Christmas rush it is very easy to forget the real meaning of the day. The primary purpose of this lesson, therefore, is to direct their thought toward its true significance and prepare them for it spiritually. What lies back of Christmas? Why do people exchange Christmas gifts? What is there about it which makes it the greatest day of the year?

Of course, all the pupils know that it is the birthday of Jesus. But do they know the meaning of his birth, the purpose for which he came into the world, and his real contribution to mankind? They should know these things by the close of this lesson. Have your pupils read in Matthew 1: 20-21 what was told Joseph about the coming of Jesus, and in Luke 1: 26-35 what announcement concerning him was made to Mary. Then raise a question as to whether or not he has done the things which were predicted of him. Has he saved people from sin; has his kingdom lasted through the ages; what place does he hold in human history? Some years ago H. G. Wells, British historian, wrote a magazine article on "The Ten Greatest Men in History." At the top of the list he placed the name of Jesus, saying that no man has had such influence on the whole course of history as has Jesus. Mr. Wells was writing, not from a religious standpoint, but from a historical one. Jesus must have made some particular contribution to the world that no one else has made. What was it?

Jesus revealed God to man. Nothing could be more important than that. Knowing God is the most important thing in all life. Men had believed in God before Jesus ever came; in fact, men in every age and in every land have believed in God. But before Jesus came, they were like that great and noble woman, Helen Keller. It is said that when she was first told the story of God's great love as revealed in Jesus Christ, she cried out, "I knew him!

I knew him! But I didn't know his name!" Even those who knew the name of God before Jesus came, did not know the wonders of his love. But Jesus revealed God to man by all that he did and all that he said, and finally by his death and resurrection.

Make the application of this lesson very plain by asking: What does Christmas mean to you? Is it merely a day for having a good time, for going to parties and celebrating? Should we think only of ourselves and of our own loved ones, or should we do something at Christmas for those less fortunate? Bring out the thoughts suggested in the pupil's quarterly, giving special attention to "Things to Do." Perhaps the class as a whole might want to do something for some needy family.

Truth in Action

From this point it will be easy to have the pupils put the truth of the lesson into practice in the following ways:

1. We like to read about the great heroes of history. Since Jesus is the greatest of all historical personages, we should want to learn as much about him as we can. In the New Testament we find four brief biographies of him. Let us read at least one of them—Matthew, Mark, Luke, or John—through completely, just as we would any other book. Hundreds of men have written their versions of "The Life of Christ." Choose from your library one such biography and read it carefully.

2. If the purpose of Jesus was to reveal God to man, then surely we should want to know what he revealed. After studying the teachings of Jesus, write out a brief summary of all that he taught about God.

3. Jesus spent the first thirty years of his life preparing to carry out his divine mission. What can we learn from this about the importance of preparing ourselves for our own mission in life? How long does it take one today to prepare for the various professions?

4. If God has a purpose for each of us, it is important that we learn what that purpose is. Some boys and girls should become preachers or missionaries; others should become teachers, doctors, lawyers, leaders in business and industry, and so on. We often speak about preachers as having been "called" to preach. Is it not also true, in some measure at least, that persons are called for other occupations and tasks? How can we know for what God intends us? At least two things are involved in being called: first, a definite interest in a given line of work; second, certain abilities for success in that work. So young people should begin early to consider what vocation they are going to follow.

Jonah later enlarged that concept even more by discovering that God's love extended beyond Israel even to the evil city Nineveh, capital of Damascus.

But what was that love like? Isaiah had tried to show what it was like in such wonderful passages as chapters 53 and 55 of his prophecy. But men needed more than words. Besides, such love seemed too good to be true. Then Jesus came, and in him men saw that it was true. "The cross," says Dr. Denny, "did not make God's love possible, but credible." The love was there; Christ made men see it. The prophets had promised it; Christ was God's seal set upon the promise. No wonder they called him "the brightness of his [God's] glory" and "the express image of his person." Only such phrases would explain his life and his love. Truly, "God was in Christ, reconciling the world unto himself" (2 Cor. 5: 19).

How can we be silent about such a gift? In fact, Paul said that our very salvation depends in part on our willingness to confess with our mouth the Lord Jesus (Rom. 10: 9). A heart full of faith and gratitude overflowing in glad confession—that, Paul realized, should be our response to the message that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Moreover, just as we could not know God until we saw him in Jesus, neither will many come to know Christ unless they first see him embodied in our acts of love and good will. We cannot hope to incarnate God as he did, but we can try to let his spirit pervade our lives, so that others will begin to see Jesus through us.

This practical suggestion is offered. It might be well in dealing with young people to read the Scripture passage for today's lesson from a modern translation as well as from the King James Version. Paul's language in the tenth chapter of Romans is somewhat involved as he points out what "the righteousness which is of faith" says, and what it does not say. One may even become confused by the number of quotations in the first chapter of Hebrews, unless he realizes that the purpose of the author is to prove the supremacy of Christ, by showing that he is above the angels. A modern translation can help to bring out the meaning of the Scriptures by presenting them in our everyday speech.

Discussing the Problem

1. In what ways has God revealed himself to men?

2. Why is Christ the supreme revelation?

3. What is the message God has revealed in his Son?

TEACHERS' MATERIALS

LESSON 13 — DECEMBER 26

God's Great Love and His Gift

Matthew 2: 1-12

Matthew 2: 1-12

1 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

KEY VERSE: *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16*

TO BE READ EACH DAY

Dec. 20. M. The Babe of Bethlehem. Matthew 2: 1-12

Dec. 21. T. Messianic Prophecy. Isaiah 9: 1-7

Dec. 22. W. God's Love for Us. Romans 8: 31-39

Dec. 23. T. God's Gift to All. John 3: 16-21

Dec. 24. F. Honoring God by Our Gifts. Mark 12: 41-44

Dec. 25. S. Manifesting Our Love. John 14: 15-21

Dec. 26. S. Sharing God's Gift. Matthew 28: 18-20

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

On December 25 each year, much of the world observes a pagan holiday Christianized. Such an admission need be no shock to us as we sing carols in memory of the Christ child. The Christian church has appropriated and transformed the old *Natalis Invicti Solis* ("birthday of the unconquered sun"), breathing into it the spirit of the Son of Righteousness.

There is nothing new or irregular in the process. Today's Christmas lesson will be taught by men and women who can witness to a gradual or sudden changing of their lives from pagan to Christian ideals and practices. Although they cannot disclaim the past from which they sprang, they insist that they are Christian today. Whole nations have undergone such a transformation, as Leckey in his *History of European Morals* outlines in detail.

History of Christmas

The practice of having a Christian feast day on December 25 in memory of the birth of Jesus was generally accepted in Rome and the West in the fourth century. The conversion of Constantine (c. 312) gave speed to the process.

About a century later it was adopted in Byzantium and the East. Then, too, the emperor at Rome issued an order closing all theaters on Christmas. When one considers the utterly vile nature of the performances, the reason becomes apparent. In Britain, December 25 was originally (c. A.D. 200) observed as New Year's Day, but even there it eventually became a feast in honor of Jesus.

Prior to the fifth century, the Christmas celebration had been passed around from one date to another—January 6, March 25, April 19, May 20, August 28, November 17 being but a few of the dates on which the feast was held. Hippolytus (c. 202) said that the exact day of Jesus' birth was Wednesday, December 25, in the forty-second year of Augustus. But December 25 of that year did not fall on Wednesday. Clement of Alexandria, writing about the same time, said he believed it was November 17 of the year we now designate as 3 B.C. Polycarp said it came on Sunday.

Biblical Explanation

Jesus' birth occurred (Luke 2: 1-7) during the reign of Augustus, first Emperor of Rome (31 B.C. to A.D. 14). More specifically, it was during the "first enrollment," at the time when Quirinius was governor of Syria. According to W. M. Ramsay (*Was Christ Born in Bethlehem?* pp. 222 ff.), the census was in 6 B.C., according to our calendar.

The census lasted through an entire year, which fact accounts for the difficulty historians have experienced in naming the month and day of Jesus' birth. "All the world"—the Roman Empire—was to be enrolled (Luke 2: 1). The enrollment was to be very complete, covering the exact property holding of every citizen. Census takers were not sent out to get information; each citizen with his entire family was obliged to come to the city of his ancestry. Thus, Joseph, a descendant in the Davidic line, and Mary of the same line, made the seventy-mile journey from their home in Nazareth to Bethlehem, the city of David. It was there that the Christ child was born.

It must have been a hard trip, particularly for Mary. No one has ever explained the human reason why they postponed their journey until Mary's condition made it a very precarious venture. One guess is that they had delayed, expecting the baby to be born in Nazareth, until the time limit for the census had almost passed. To anyone who has stood in tax lines on the last payment day, the crowd in Bethlehem suggests that there were a great number, like Joseph, who waited until the very last. The human reason, however, is not the biblical reason. The New Testament makes it clear that God intended the child to be born in Bethlehem (Matt. 2: 4-6).

Story of the Wise Men

A considerable part of the romance of Christmas has centered about the visit of the Wise Men. Who were they? Moffatt calls them "magicians." Goodspeed says "astrologers." The word in the Greek New Testament is *magoi*. They are commonly spoken of as "magi."

We have some fairly accurate data regarding the many magi of Christ's time and earlier. When they appeared first in history, they were a highly influential religious caste in Persia—some-what like the Brahmins in India. The ones who came to see Jesus seem to have been devotees of the God whom the Jews worshiped, though this was an unusual situation. In Persia, their religion in the main centered in the veneration of sun and fire. In Old Testament times they were not graciously received at all by the Hebrews. Ezekiel evidently refers to them as one of the abominations in God's sight (Ezek. 8: 10 ff.). In the prophet's time (c. 590 B.C.) they were viewed as proselytizers among the Jews. In later years, however, they were strong believers in a future life, and they have the distinction of being the first Gentiles to acclaim the Redeemer.

Bethlehem and Herod

Jesus was born in Bethlehem of Judea. A city of only a few thousand inhabitants, it still is center of a fruitful agricultural section, and in recent years the thrifty people have profited greatly from the sale of statues and images.

"In the days of Herod the king" (Matt. 2: 1), or Herod the Great, who died in 4 B.C. The presence of Herod in the picture gave the early writers a perfect villain for their story, because he was one. The Wise Men were evidently not wise in everything or they would not have publicized their mission in Jerusalem. Their entry into the city would have been calculated to create a stir, and they stayed long enough to set Herod on edge "and all Jerusalem with him" (Matt. 2: 3). They were asking for the one "born king of the Jews." Herod, who had won his way to the front through blood and intrigue, thought this sounded ominous. True to his long record, he was ready to kill any and every person involved in what looked to him like an attempt to sponsor a contender for his throne.

Following the Light

It was a long trip the magi took, more than a thousand miles if they came from Media. The tiresome and dangerous errand would have lasted for months.

They had come to worship the Christ child. In this also they were acting true

to their custom. A similar excursion of "three wise men," who came in A.D. 66 to worship Nero, is on record. Even in the Bible the word "worship" is used at times in a sense other than of doing homage to deity (Acts 10: 25; Mark 15: 19). In the case of Jesus, however, they seem to have worshiped in the true sense. They presented him costly gifts.

The reappearing of the star would seem to indicate that it was a recurring phenomenon. "They rejoiced with exceeding great joy," when they saw it again and this time followed it to the place where the child lay.

The story closes with the statement that they were warned of God in a dream. Dreams were a part of the common experience of magi, and evidently also of others of the day. In the story of the infancy of Jesus, Matthew refers four times to messages coming in dreams. It was in a dream that Joseph learned that Mary was to be the mother of the Christ. An angel spoke to him again in a dream telling him to flee to Egypt with the babe. God in a dream told him that Herod was dead; and again he was "warned of God in a dream" to withdraw to Galilee.

Wise Men show their wisdom by following clear through to Christ. So writes Florence Van Cleve, in "Star of Bethlehem":

"O Star that led the Wise Men from the East,

Shine on our revels—sanctify our feast!

"They sought the Prince of Peace: we seek him, too:

But not with myrrh and frankincense—
with rue,

"The Flower of Repentance, meet for those

Who saw the Light and yet the Dark-
ness chose.

"Though sometimes it may wax and
sometimes wane,

Yet beams that Star—yet beckons us
again;

"Eternal challenge to the mystic Quest
For Peace, which, till he find, man
may not rest.

"And it shall shine until its task be
done,

With all men Brothers, and all nations
One.

"Shine on our revels—sanctify our feast,
O Star that led the Wise Men from
the East!"

¹ From 1000 Quotable Poems, Vol. 2. Willett, Clark & Co. Used by permission.

ADULT TEACHER

By Howard K. Williams

As I write this Christmas lesson, the world is in the midst of the most terrific war of history. Homes are disrupted; people are emotionally overwrought. It is for us as teachers of religion to make this Christmas lesson meaningful to many in our classes who are truly distressed. Let us try really to see Jesus and realize his presence in the world and picture again those beautiful scenes of his advent, that we may make them very real as we teach this lesson.

I always like to make the distinction between the shepherds and the Wise Men. It is astonishing how mixed up are the events of Jesus' advent as told in stories and art and as conceived in the minds of most people. In Luke's Gospel is the story of the shepherds who were on the hillsides that sloped up toward Bethlehem. The shepherds were the ones who heard the angel chorus and were bathed in the mystic heavenly light and who on the night of Jesus' birth found the infant in the manger.

In Matthew's Gospel is the story of the Wise Men from the East. They are the ones who saw the star which motivated their quest for Christ. No one knows how long it took them to cross the desert and finally to arrive at Bethlehem. The time has been variously estimated from three months to three years. The Wise Men found Jesus, not in the manger, but in a home in Bethlehem. Henry van Dyke's *The Other Wise Man* portrays vividly the significance of the men from the East.

The Saviour's Birth

Some persons are born into certain families and are destined to become kings and princes and rulers on the father's death. The children may be worthy, or they may not be. Jesus was not only born a king; he *was* a king by nature. He lived a kingly life, in the best sense of that word. He died like a godly king. He arose a king over death. He acclaimed himself a king. "Thou sayest it," he answered when Pilate questioned, "Art thou the King of the Jews?" He acted like a king; he demanded the obedience of a king; he is the eternal, universal king. Is he *your* king? He only is your king whom you really serve. Do you serve Jesus?

Jesus was born at a time of great need. The fullness of time had come. The Jews for the most part had lost their spiritual sense. Even their leaders did not know or care about the promised Messiah. The heathen were suspicious of their gods; they had no faith in

TEACHERS' MATERIALS

them. The world was in a hopeless state.

How many people do you know who impress you as really having the presence of Christ in their lives? Even some religious people seem to have more doubts than faith. And nonreligious people have no refuge for their souls. They are like a man who said to me at the funeral of his little son, just before the Christmas season, "On Christmas morning my wife and I are going to get into our car and ride as fast and far as we can." They were trying to drown their sorrow in speed. But Jesus had brought comfort and joy to many distressed persons. When Jesus is born in the human heart, that heart has strength and solace which the world cannot give or take. In your class may be helpless persons this year. Tell them what will happen when Jesus is born in their hearts. Be sure you know.

Bethlehem Village

In a Bible dictionary are many interesting things about Bethlehem. What an interesting little town it is—situated on a hilltop in the shape of a crescent. I have walked its main, winding street to an open space, on one side of which now is a church that dates from the fourth century—The Church of the Nativity. Once on that spot, we are told, stood the inn and the manger. As I entered the church through a doorway, just four feet high, the dragoman said, "Bend! All who enter here must bow down." Through various chambers we came at last to the grotto, in the floor of which is a silver star and around the star this inscription in Latin, "Here, Jesus Christ was born of the virgin Mary."

Here Jerome lived in the fourth century and translated the Vulgate edition of the Scriptures. To this spot through the ages men have journeyed in person or in thought and longing, as the birthplace of the only Hope of this sad world.

"Let us go even now unto Bethlehem."

The Wise Men from Media

Who were the Wise Men? Probably they were worshipers of Zoroaster. They were evidently conversant with Hebrew Scriptures. Stargazers! They were noble men who longed for something to satisfy their souls. At least, we know that they were of foreign birth and came a long way to find Jesus.

The star meant something to them, because they were looking for something. To most men, the star was just a star, and nothing more. The star disappeared, however, and the Wise Men had to find their own way. God never does so much for us that he hurts us. He often makes us work hard and even suffer many

things, in order to strengthen our character. The Wise Men sought Jesus where they thought he would most likely be found. Wise men always do that. They know the places where Jesus can be found, and also the places where he would not be found. In Jesus' parable, the seeker after goodly pearls sought for them in pearl markets, not at fruit stands.

As in the case of the Wise Men, we may not always find what we hope for among some church members, but at least the Wise Men were told "that Jesus would be born in Bethlehem." The star appeared at the right moment to lead them to the right place. Always the earnest seeker after Jesus will be helped, when he has done his own best.

What is the use of finding Christ in history if we do not do something about it? The Wise Men found him; and they humbly bowed before him and presented him with gifts.

The Gifts

One presented gold. We present copper and nickel and maybe a little silver, but very little. The amount we give to God, to Christ, and to Christian missions should cause us to blush with shame. "Gold," of course, may stand for anything that is the best. Gold was a gift fit for kings. It was the kingly metal. The Wise Men worshiped Jesus as their king.

We do not need to have much in order to give much to Jesus. He asks only our best. It may be little, but it must be our best.

Another Wise Man presented frankincense. This was often used in pagan rites and in the Jewish worship of God. These Wise Men must have recognized Jesus and worshiped him.

Myrrh was the gift of the other. It was usually used in the preparing of bodies for burial. What a prophetic offering were these three things offered to the baby Jesus!

Running through this beautiful scene is the ugly character of Herod, destroyer of all that was good. Always the evil grins and yet fears the good. The Wise Men sought Jesus that they might worship him; Herod sought Jesus that he might be rid of him.

God's Great Gift

What will this Christmas mean to us? That depends not on circumstances but on us! No matter what the war may bring, or what conditions may be, it is possible to have Christmas in the heart, and impossible to have Christmas without Jesus in the heart.

We must take it or leave it. There is no neutral, no man's land here. We must either accept or reject this gift which God gave the world at Christmas time.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■ Stating the Case

Christmas is a time when most people think of gifts. It is a time when Christians think of the Supreme Gift: "God so loved the world, that he gave his only begotten Son." No other gift can compare with that. Someone has said, "God (the greatest Giver) so loved (the greatest motive) the world (the greatest number) that he gave (the greatest act) his only begotten Son (the greatest gift) that whosoever (the greatest invitation) believeth in him (the greatest privilege) might not perish (the greatest danger) but have everlasting life (the greatest hope)."

God gave himself in the person of his Son—that is the heart of the Christian message. But what good is a gift unless we accept it? God's whole purpose in giving us the revelation in Christ Jesus is frustrated unless we accept him and live by his gospel. Leslie D. Weatherhead tells of a none-too-clean idler who one day interrupted a Christian speaker in Hyde Park, London, by shouting, "Aw go on! Christianity has been in the world two thousand years, and yet look at the state of things." The speaker calmly replied, "That's right, brother, and water has been in the world two million years, yet look at the state of your face." The speaker was right. Water does not do us much good unless we use it. And the gospel cannot change the world unless we first let it change us.

We usually do not have to plead with people to get them to accept money. Yet here is a gift that is supremely important not only in time but eternity, where all the money in the world is worthless. If only men would see what it would mean to them and to their world to accept Christ and his way of life, how could they continue to regard his call as unimportant?

The wonder of God's love is that it is a gift. Paul writes, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Notice the words "wages" and "gift." We earn whatever punishment comes to us by reason of our sins, but God's love is an outright gift. He gave it, not because we deserve it, but because he loved us (1 John 4:10). Sheer love prompted God's gift to us; it should be love for God that prompts us to receive it.

Developing the Idea

The modern world has been busy reaching out eager hands to receive other

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

Plan for Class Session

Today's lesson is a continuation of last Sunday's. We thought then about why God gave to the world the great gift of his Son. Today we focus our attention upon how that gift should be received and what our response to God and Christ ought to be. No matter what sort of gift is given to us, we should appreciate it.

The gift of God represents the greatest possible love, and at the same time it is the most precious of all gifts. Had God not loved man so greatly, he would never have given him so great a gift. And the gift itself was by far the richest ever bestowed. To give oneself is the highest of all giving. In giving Christ, God gave himself, for he was in Christ. A gift representing such love and a gift of such worth should certainly call forth the deepest devotion of our hearts. It should be treasured above all things. In return for it, we should give ourselves to God.

We began this quarter's lessons with the suggestion that teachers urge their pupils to accept Christ's way of life. We would close the quarter with the same sort of appeal. If there are members of your class who have not made a profession of faith in Christ and have not followed him in baptism, what an excellent time this is for pressing them again to so important a decision! Those who have already gone this far and are members of the church should be called to a renewal of their church vows, to a fuller dedication of self to Christ.

Last Sunday we suggested that the pupils should consider their vocation in life. That emphasis can be followed up today by pointing out that whatever vocation is chosen can be used to the glory of God. Perhaps some of your pupils will feel that they are being led by the Spirit of God into some kind of Christian service. If so, encourage them to prepare themselves for so important a calling. But do not fail to make plain that God has need of great Christian men and women in all the professions and in all lines of work. Have them read in this connection 1 Corinthians 10: 31.

The story of the coming of the Wise Men to behold and to worship the infant Jesus will make a strong appeal to intermediates. Point out to them that these men had long been seeking to know more about God. That is why God led them to Jesus, in whom he himself was revealed. Even God cannot make himself

known to those who do not wish to know him. But every true seeker of God finds him, for God seeks men more than men seek God.

When the Wise Men found Jesus, they presented to him gifts. Those who really worship always want to give something. Of course, the first and only really worthy gift is the gift of self, but giving from what one has is always a part of true worship. That is why in our churches we make offerings of our money. The money which is given to the church is really given to God, and it is used to carry on God's work through the church. Real Christians, therefore, never think of giving as a burden. It is a privilege, a means of expressing to God their gratitude for all the benefits he confers upon them. Those who truly love God want to give him as much as possible. The Wise Men did not bring to Jesus something which they did not want, some insignificant trifle; rather, they gave to him costly gifts, the best that they had to offer. Perhaps it was their gifts to him that made possible the flight into Egypt of Mary and Joseph and the young child whom King Herod sought to destroy. At any rate, we know that God can always use the gifts that we present to him.

Truth in Action

If in discussing this lesson you have made the point that each pupil should give himself to God, ask at the close of it for a decision. If there are some who are ready for church membership, arrange with your pastor to have them received into the church at the first opportunity. If all members of your class are already Christians, ask each one at the close of the lesson to offer a sentence prayer, thanking God for the gift of his Son and pledging a fuller dedication of self to Christian service.

Before doing this, there are a few other things that should be done. Distribute the lesson materials for next quarter, calling attention to what the lessons will be about and suggesting that the quarterlies are a gift from the Sunday school. They should be taken care of, and should be used. Explain the value of preparing the Sunday school lessons week by week. Call special attention to the various sections of the quarterlies, explaining how each section is to be used.

If the members of your class have not formed the habit of making their own regular contributions to the church through the envelope system, they should be encouraged to do so in the coming year. Encourage young people to ask for a set of envelopes and to make regular weekly contributions to the church.

gifts—particularly the gifts of education and science—but has been loath to receive the larger gift of God's will in Christ. To be sure, the gifts of science and education are important. In the hands of the right people they can immeasurably bless the world. But the world is now seeing what they can mean in the hands of enemies. Science can be keyed to destruction; education can be used to teach false ideas. The world has failed to receive the gift that can make men brothers. Now men are saying, "We had hoped science or education or political maneuvering would have delivered mankind from hate and war." But they have not. Now we are realizing that unless the Lord builds civilization, they labor in vain who build. And it must be the Lord revealed in Christ who will do it.

Consider, further, the importance of God's gift. The gifts of science can make us *comfortable*. By them we can keep warm when it is cold and cool when it is hot. Science gives us medicine to relieve pain; it helps us conquer time and space. The gifts of education can make us *learned*. Education can enlarge the scope of our knowledge, and should, therefore, enlarge our understanding. But the gift of the gospel can make us *free*—free to love rather than hate; free from the dominion of sin; free to believe; free to face eternity unafraid. Let science help us to attain freedom from want. Let education make us wise in the use of freedom of speech. But it is to faith in God that we must turn if we are to be made free from fear and envy and pride.

The Christmas story looks pretty much up to date as we look at our world. Today there are rulers who would destroy Christianity if they could, and the churches in their countries wait the day when once more they can emerge to grow and serve according to God's plan. Christmas, however, is a message of hope. The Herods do not rule forever; wise men still look to heaven for guidance; and in the hearts of thousands of common people faith still lives. We may not be able to make our faith articulate, but we ponder in our hearts the mysteries of God's goodness and God's unconquerable ways. And when the last bomb has exploded and the guns of this war have fallen in rust, men and women and children will still be singing, "Joy to the world, the Lord is come."

Discussing the Problem

1. What can Christians do to further the ideal of peace?
2. Why is the Christmas story so important in time of war?
3. What does the Christmas story have to say especially to us today?



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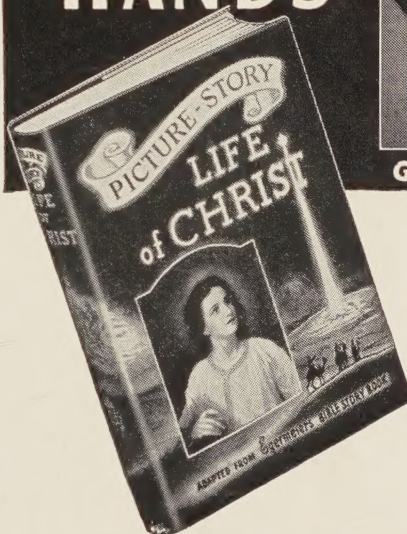
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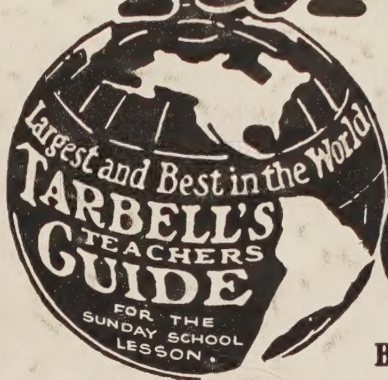
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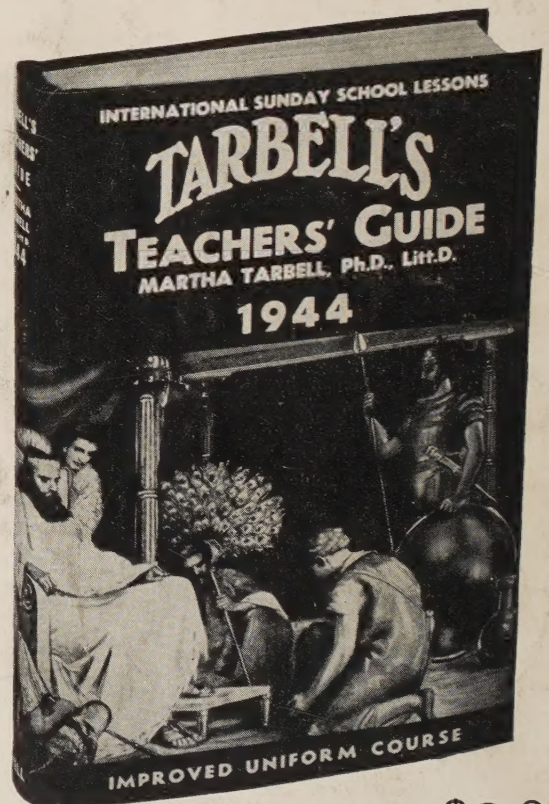
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